Ask for ROLEX Ball-point


# THE JERUSALEM POST

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FLY to Elath ARKIA

## Column One
BY
**David Courtney**

NOT many of us are theologians or metaphysicians or worry too much about the origin of things. The narrative of God and ourselves, of life and death, and of the whys and wherefores of our being, has been babbled lovingly down the years until most of us know it, in its tender, nursery form, by heart. No doubt if a man is clever enough he can see through it all to nothingness offering the bleak dogma to comfort us when, as may happen even in this thermo-nuclear day, we need to be comforted. But the clever ones are dull dogs after all. What child or grown man or woman would turn aside from the story of Moses or of Jesus to hear the dreary tale of nothingness told by the clever ones? Who would wish to shift his origin from the Garden of Eden to a bucket of primeval swill?

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IT is Passover tonight and this, for Christians, is Holy Week. Sermons will be preached on both and on their seasonal conjunction no doubt; and it is not my business to add another. I would merely say that until the scientists and the rationalists and the realists can give the ordinary man and woman cause to rejoice, the ordinary man and woman will go on rejoicing in the causes that have always been theirs, and have come down to them from long, long ago, sublimely told by great and good men, and embodying, within their drama and poetry, nobler and kindlier lessons than any that the great or clever ones have to tell us nowadays.

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FOR there is charitableness and gentleness in the teachings of those far-off men, and a human understanding that may or may not be divine but which, more than anything else, has touched and attached the hearts of multitudes throughout all the changing social conditions of history. The theocratic systems which have been devised out of these teachings have fallen far short in virtue and sense of the teachings themselves, and in assumptions of authority have sometimes gone far beyond the claims made by the early teachers. In short, the grand narrative of the flesh and the spirit has often suffered in the telling, and the narrators have sometimes added their own base lines, until it has become difficult always to tell the true from the dross. But every now and then the poetry gleams faithfully and in the hearts of ordinary, decent men and women the dross falls away.

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WE live our wayward lives. We govern or are governed. We make great pretence of wisdom. We cheat and are cheated. We talk with our tongues in our cheeks and one way and another are no better than we should be. But the sneaking feeling persists that somewhere inside us is the divine spark. Even if there is not, we gain more from thinking it than we would from knowing that we came from nothing and are on our way to nothing and that, in the rich symbolism of Passover and of Easter we are deceived. Therefore let this night again be different from any other night and, for those who believe it to be so, Easter Sunday different from any other day.

*Jerusalem, April 6.*

## 'Our Patience Not Without Bounds,' Warns Sharett

"Our boundaries admittedly call for our patience, but our patience is not without bounds," the Prime Minister stated yesterday during a visit to Nahal Oz, scene of the Egyptian attack on an Israel patrol on Sunday.

Mr. Sharett paid visits to the military personnel who have been injured in Sunday's incident. He then went on to Nahal Oz, the point shelled that day by the Egyptians. On his return from the most forward outposts of the settlement, the Prime Minister heard detailed accounts of the incident.

"The Security of the State depends upon two factors," Mr. Sharett said to Press representatives "the fighting *elan* of Israel's Defence Forces and the steadfast spirit of her border settlers."

Having seen the wounded in the murderous attack on our patrol, heard detailed accounts of the action to rescue the patrol from the death trap, visiting his friends at Nahal Oz and noting their determination, he was greatly encouraged (Mr. Sharett said) in his estimate of these two factors. "It must be made perfectly clear to all those concerned, particularly those elements opposite us in this area, that we are completely and irrevocably determined to exercise our full rights to defend ourselves and to preserve the quiet, security, work and development of this important part of our country."

The Prime Minister began his tour by visiting the various hospitals where lay the men wounded in the past two weeks' Egyptian attacks. Most of them had been injured in the Nahal Oz incident. They comprised veterans, *Sabras* and new immigrants. One to whom he spoke was a veteran of the Warsaw Ghetto.

## Nasser Blames B.G. For Policy of Force

CAIRO, Tuesday (UP). — Prime Minister Abdul Nasser said today that he believes there are two schools of thought in Israel on the question of peaceful coexistence with Egypt.

The first, he told a group of visiting American newspapermen, "expected no more incidents and hoped for peaceful coexistence." The second "shares the Ben-Gurion belief that force must be used. I think Ben-Gurion has put his ideas into effect."

Abdul Nasser claimed that border tension was decreasing prior to the Gaza attack, but now it is increasing.

"Israel is dangerous on our border," he said. "We are afraid of Israel and Israel is afraid of us. One sudden incident could cause trouble."

However, Egypt cannot wholly avoid incidents because of the attitude of the refugees, he declared. "Despite all our will or any will in the world, you find one or three or five fanatical Arabs who are likely to go inside Israel and cause incidents."

### EGYPTIANS TRY TO SCARE NITZANA

Three Egyptian jeeps drew up at Nitzana camp on Monday afternoon and placed a machine-gun in position covering the entrance. As a U.N. officer came up to investigate, they left. A complaint has been submitted to the Israel-Egyptian Mixed Armistice Commission.

Marauders stole loaves of bread from Pattish settlement on Monday night. Tracks of three persons were discovered leading to the Gaza Strip.

## UN Council Meets On Border Attacks Today

**NEW YORK, Tuesday (Reuter). — The U.N. Security Council will meet tomorrow (5.30 p.m. Israel time) to consider Israel's complaint of repeated attacks by Egypt, it was announced today.**

Israel last night officially asked for an urgent meeting of the U.N. Security Council to consider "repeated attacks" by Egypt against Israel armed forces. The request was made in a letter to the President of the Council for this month, Mr. Arkady Sobolev, of the Soviet Union.

Later today, Egypt complained to the Council that two Egyptian soldiers were killed and four wounded by Israel forces in the attack near Nahal Oz. The complaint was submitted in a letter from Omar Loutfi the Egyptian delegate, to Mr. Sobolev, shortly after the emergency meeting was set for tomorrow at Israel's request. Loutfi did not ask the Council specifically to take up the incident at the meeting but he reserved the right to bring up the matter in the Council later.

The Israel Delegate, Mr. Abba Eban, in his letter to Mr. Sobolev, cited three recent incidents along the Egyptian-Israel border, the latest of which occurred on Sunday when two Israel soldiers were killed and 16 others wounded.

He listed these main complaints against Egypt:

1. — The armed assault on a wedding party at Pattish on March 24.
2 — "Repeated attacks" by mining and gunfire on Israel units patrolling the border between March 26 and April 3.
3. — An attack on an Israel army patrol on Sunday at the village of Nahal Oz.

Mr. Eban in his letter said, "In the 10 days which have elapsed since the assault by armed Egyptian marauders on a wedding party at Pattish on March 24, which was condemned by the Mixed Armistice Commission on March 27 as a brutal and murderous act of aggression, another 15 incidents of a particular serious nature have occurred on the border between Israel and the Egyptian-controlled Gaza Strip.

"Most of these have taken place in the course of planned attacks on mobile patrols by means of land mines laid in Israel territory, followed by fire from field Egyptian army positions. Two such attacks in the neighbourhood of Kisufim, on March 12 and March 19, were subsequently condemned by the Mixed Armistice Commission which noted the aggravation of the situation caused by Egypt's continued non-compliance with her obligations under the Armistice Agreement.

"The rulings of the Mixed Armistice Commission, however, have had no effect whatsoever on the Egyptian authorities, with the result that the last week has witnessed a mounting tide of such attacks, culminating in a violent assault on an Israel army patrol near Nahal Oz and on the village of Nahal Oz itself on April 3, in which two soldiers were killed and 16 wounded."

The letter said details would be given in an explanatory memorandum.

An Egyptian delegation spokesman, commenting on the Israel complaint, said that the Mixed Armistice Commission's decision on the attack on a wedding party at Pattish was still the subject of an Egyptian appeal to a special committee.

Mr. David Key, Assistant Secretary of State in charge of International Organization Affairs, will be the U.S. delegate as Mr. Cabot Lodge is on holiday.

**THE JERUSALEM POST will not appear tomorrow, the first day of Passover.**

## British Zionists Urge Pledge for Israel

LONDON, Tuesday (Reuter). — The Zionist Federation of Great Britain and Ireland today called for an explicit British guarantee of Israel's borders and "an adequate supply of arms so as to enable Israel to play her part in the defence" of the Middle East.

In a statement issued here, the Federation welcomed yesterday's reaffirmation by Foreign Secretary Sir Anthony Eden of the 1950 Tripartite Declaration which pledged Britain, France and the U.S. to maintain peace and stability in the region.

The Federation declared, however, that "these assurances do not meet Israel's grave apprehensions. We are gravely concerned at the feeling of political and military insecurity which has been enveloping Israel following the creation of new political and military alliances, while Israel's interests are not being taken into account."

Britain's decision to join the Turco-Iraqi pact and her present Middle Eastern policy "not only places Israel at a disadvantage, but increases hostility in the region, thus delaying the prospect of peace," the statement said.

## Deny Pakistan In Turco-Iraqi Pact

GENEVA, Tuesday (Reuter). — Premier Mohammed Ali, of Pakistan today denied reports that his country already joined the Turco-Iraqi pact. He told a press conference, "There must be some mistake. We have been invited by both Governments to join, but the decision rests with the Cabinet. As soon as I return to Karachi, we will have consultations."

Mr. Ali left for Rome after attending a conference of Pakistani diplomatic representatives in the Middle East, which is continuing at Montreux. He will change planes in Rome and reach Karachi tomorrow afternoon.

Premier Abdul Nasser of Egypt is due to arrive in Karachi on April 9 for an official visit, but Mr. Ali said he did not know whether a decision on joining the pact would be taken before or after that date.

Asked if Pakistan's eventual membership of the pact might endanger good relations with Egypt, Mr. Ali replied, "I do not see why it should." He recalled that Pakistan was active in the U.N., was a member of the SEATO pact, and had a bilateral pact with Turkey. Pakistan was interested in the welfare and security both of the Middle East and of South East Asia.

## *Soviet Bloc Congratulations Addressed to Nagy*

VIENNA, Tuesday (Reuter). — Hungarian newspapers reaching here today published several congratulatory telegrams from Soviet bloc Premiers on the 10th anniversary of Hungary's liberation, addressed to Mr. Imre Nagy, the Prime Minister, who was thought last month to have fallen from grace after being accused of "right-wing deviations."

## Yemen Tribesmen Oust Abdullah, Restore Ahmed

ADEN, Tuesday (Reuter). — Eight thousand armed tribesmen and mercenaries marched on the Yemenite capital today, ending Saif el Islam Abdullah's three-day reign and restoring his older brother, Ahmed, to the throne.

Reports reaching here from the Red Sea kingdom said that Ahmed's son, Badr, who had fled when his father was deposed last week-end, had collected a large force and freed the deposed Imam, who had been besieged in the El Uhrdu fortress within Taez.

Latest reports stated that Abdullah, who formerly was Foreign Minister, was now trying to seek refuge in Saudi Arabia. Some of his soldiers were stated to have arrived in Lahaj, 40 kilometres north of here, and had surrendered their arms to the British authorities.

Imam Ahmed, white-turbaned and in flowing robes with a green sash and dagger, emerged from his stronghold on horseback today and rode through streets. He carried an unsheathed sword above his head as a sign of peace — indicating that he wants to avert a clash.

Earlier reports today said that rebel army units were beleaguered in their barracks at Taez by an angry population. Other army units in the town of Rahida, who had tried to escape to Aden, suffered a similar fate.

## Nation Prepares for Eve Of Pessah Ritual

*Jerusalem Post Staff*

Preparations for the traditional Passover festival, to begin at sundown today, are almost complete. By air and sea, thousands of tourists and immigrants have come in to celebrate their first seder in the State of Israel.

The Jewish Agency's Absorption Department has prepared a special Passover welcome for 100 immigrants due in Haifa in s.s. Artsa at dawn today. Most of them who hail from North Africa will be sent straight from ship to farm and will get a special eight-day food supply *kasher* for Passover together with *matzot* and wine. At the Shaar Aliya immigrants reception camp in Haifa, where nearly ton camp in Haifa, where nearly 1,000 newcomers are now staying, communal *sedarim* were arranged only for children undergoing scabies treatment and newcomers from Cochin. The other immigrants from half a dozen countries in the Orient, South America and Europe refused to set together, insisting that the *seder* be held according to their own version. They will be provided with materials for family *sedarim*. Passengers arriving in Haifa include 31 Italian Canadian and American pilgrims who will cross into Jordan tomorrow.

At Lydda, Passover eve traffic was 25 per cent higher than last year, the assistant airport manager, Mr. A. Simon, reported. Some 13,000 passengers arrived by air during the past few weeks for the holidays.

(Continued on Page 3, — Col. 4)

### BERLIN HIGHWAY TOLL

BERLIN, Tuesday (UP).— East Germany today extended its new greatly increased highway tolls to trucks bringing milk and fresh meat into West Berlin.

Until today milk and meat refrigeration trucks were classified in a special category and they paid tolls to travel through the Soviet zone to Berlin the same or only slightly higher than the old rates.

# Churchill Resigns, Names Eden To Be His Successor

## World Leaders Tribute Churchill

LONDON, Tuesday (Reuter). — The world paid tribute today to Sir Winston Churchill on his retirement as Prime Minister.

President Eisenhower, in a warm, personal message to Sir Winston said he hoped that he would never be denied the British statesman's counsel and advice.

Secretary of State John Foster Dulles said in a separate statement that he rejoiced that Sir Winston's wisdom remained at the service of the free world.

Premier Edgar Faure of France said, "No political career has been so full, so fruitful, so prodigious."

Premier Dr. Willem Drees of the Netherlands paid tribute to Prime Minister Churchill's "fight for freedom which was also our freedom."

Premier Achille van Acher of Belgium said, "Never perhaps in humanity's history has a man so deeply embodied the spirit of his people as Sir Winston Churchill during the Second World War."

Moscow Radio reported in two paragraphs that Sir Winston had gone to Buckingham Palace to present his resignation to the Queen, and that it had been accepted. Warsaw Radio also gave the news briefly.

### SHARETT'S STATEMENT

Prime Minister Sharett has contributed a brief appreciation of Sir Winston for broadcast over the B.B.C. today. Mr. Sharett was one of 12 Prime Ministers invited to record a statement on Prime Minister Churchill, *The Jerusalem Post* learns.

## Will Retain Seat In Commons

**LONDON, Tuesday (Reuter). — Sir Winston Churchill, aged 80, today bowed to the years and resigned as Prime Minister. He will be succeeded by 57-year-old Sir Anthony Eden.**

The Prime Minister drove to Buckingham Palace from his official residence at No. 10 Downing Street to offer his resignation to Queen Elizabeth this afternoon and wrote finish to his active career as one of history's greatest statesmen.

The historic Palace announcement said:

"The Right Honourable Sir Winston Churchill had an audience of the Queen this evening and tendered his resignation as Prime Minister and First Lord of the Treasury which her Majesty was graciously prepared to accept."

Sir Anthony is expected to be summoned tomorrow to the Palace to receive the seals of the Prime Minister's office.

It was learned that Sir Winston did not accept the peerage traditionally offered to retiring Prime Ministers, nor did he resign his seat as a private Member of Parliament. He will continue as a Member for the Essex constituency of Woodford in the Commons.

It was not known whether Sir Winston might turn up tomorrow to reclaim his old seat under the gangway at the end of the second row of benches behind the government Ministers. It was there that he raged against Chamberlain's lack of preparedness in the 1930's.

Sir Winston has been Prime Minister for a total of eight years, seven months and 25 days, including five years as the nation's great leader in the Second World War. His retirement

(Continued on Page 3, — Col. 3)

## Saigon Blockade Resumed As 3-Day Truce Ends

SAIGON, Tuesday (UP) — The Binh Xuyen sect tonight announced the end of a three-day truce which brought food to Saigon's 2 million people, and the rebels' blockade began once more.

Saigon became a beleaguered city again despite attempts from every side, even cables from absentee Emperor Bao Dai, to prolong the truce between the sects and the Government of Premier Ngo Dinh Diem.

In growing political confusion here, the threat of renewed hostilities took ominous shape. Less than a week ago 26 persons were killed and 112 wounded in street-fighting between Binh Xuyen and government troops.

### Spate of Resignations Sweep Brazil

RIO DE JANEIRO, Tuesday. A spate of resignations caused by political manoeuvring for the presidential succession swept Brazil today. Mr. Eugenio Gudin, 68-year-old Finance Minister, and Col. Jordro Ramos, Minister of Communications, resigned, in addition to the Director of the Bank of Brazil, Mr. Clements Mariani.

President Cafe Filho, who took over last August when President Getulio Vargas committed suicide, has announced that he will not stand for office.

## Dulles Again Defines US Commitment on Formosa

WASHINGTON, Tuesday.— The only American commitment in the Formosa area would be based exclusively on Formosa and the Pescadores, Secretary of State John Foster Dulles reiterated at his news conference today.

He pointed out that the U.S. had made perfectly clear its desire that there should be no war, and for a cease-fire. He maintained that if there were war in the Formosa region, it would only be due to Chinese provocation and initiative.

Mr. Dulles said he did not believe that there would be a formal meeting of the Big Four Foreign Ministers at the U.N. anniversary observation in San Francisco in June, but he conceded the possibility of informal contacts among the four great powers. *(Reuter, UP)*

### BRITAIN WANTS EARLY TALKS WITH U.S.S.R.

LONDON, Tuesday (Reuter). — Britain wishes to hold "early negotiations" with the Russians, the Lord Privy Seal, Mr. Harry Crookshank, told the Commons today.

"The method by which they can be set in train is now being discussed with our allies. It will naturally depend in some measure on the attitude of the Russians," he said, adding, "for our part we exclude no method and no machinery."


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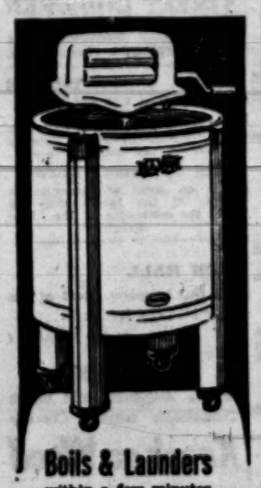

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## US URGING EGYPT LIFT SUEZ BLOCKADE

WASHINGTON, Tuesday (UP). — Mr. George Allen, Assistant Secretary of State for Near Eastern Affairs, has told a Congressional Committee that the Department is still doing all it can to persuade Egypt to relax the Suez Canal blockade against Israel.

Mr. Allen testified during recent closed hearings of the House Appropriations Committee on State Department requests for the coming fiscal year. His testimony was made public by the Committee today.

"The Egyptian Government, unfortunately, has not relaxed its strict blockade against Israel ships passing through the Suez Canal," he said. "We feel that this is an unjustified action, and have said so publicly several times. We still are hopeful that an improvement might be achieved in that field."

He added that the Arab states also extend what is called a secondary blockade against Israel by refusing to allow commercial firms to do business both in the Arab states and Israel.

"If we could achieve an agreement on the division of the waters of the Jordan River, I believe that would be a very significant step towards improving relations because it would not only make possible the irrigation of large amounts of land on both sides of the river which could be used to increase the productivity of the area, but would also provide for settlement of some of the refugees," he explained.


**TNUVA Products for Pessah**

We wish to announce that all TNUVA PRODUCTS are KASHER LE'PESSAH.

For Pessah — the sale of the 1955 Season's hard cheese has started: — "EMEK" (tastes like Dutch cheese) and "GIL'AD" (tastes like Katchkaval cheese). Both are Kasher Le'Pessah.

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This is evidenced by our record sales this Passover both in Israel and abroad.

To our customers we express hereby our heartfelt thanks, together with our wishes for a happy and joyous holiday.

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Passover Greetings

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## Social & Personal

President Itzhak Ben-Zvi yesterday received senior officials of the Finance Ministry, including the heads of Income Tax and Customs. They informed him about measures of tax relief and grants for border villages and development areas. The President also enquired about compensation for former residents of the Old City of Jerusalem.

The President and Mrs. Ben-Zvi entertained to lunch yesterday the Danish Minister and Mrs. Hugo Hergel. Other guests were Dr. M. Mendes, Director of Etanim hospital, Dr. M. Maimon, Mr. A. Najar and Mr. Moses Berenson from Neveh Ilan, and their ladies.

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The Polish Minister, Mr. Z. Wolniak, left for Warsaw yesterday prior to taking up a six-month assignment as head of the Polish Delegation to the U.N. Committee supervising the armistice in Indo-China. During his absence, the Legation will be headed by the Second Secretary, Mr. Jan Slowikowsky.

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A reception in honour of Mr. E. Heinemann, the Israel Honorary Consul in Guatemala on a short visit here, was held in Tel Aviv yesterday by the Consul of Guatemala and Mrs. J. Weissman. Representatives of the Ministry for Foreign Affairs and Consuls of Central and South American countries were among the guests.

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*ARRIVALS:* Dr. H. Chamiel, head of the Jewish Agency's Department of Torah Education in the Diaspora, from a visit to Europe and North Africa on behalf of the Department; Mr. Ilin, General Manager of Kaiser-Frazer in Israel, from Istanbul; Mr. R. Baruch, Director of the Import Division of the Ministry of Finance, from Istanbul, after taking part in a trade mission to Finland and Norway; Professor J. Bowie, of Oxford University, from Nicosia, for a 10-day visit as the guest of the Foreign Ministry, (by El Al); Mr. J. Halevy past chairman of the English Zionist Federation, for a two-week visit; Messrs. I. Taylor, M. H. Seidel and M. L. Gross, Directors of Ampal, from the U.S., Mr. M. Levin, from Toronto (by K.L.M.); Mr. Nathan Rosenberg, President of the Bar Ilan Jewish School in Brazil; Mr. F. Menoseon, veteran American Zionist leader; Mr. C. Wolkowics and Mr. E. Helcer, U.J.A. workers in Brazil; Mr. A. Goodman, Vice-President of the Z.O.A.; Mr. H. Vershbow, leading Boston Zionist worker (by Air France); Rabbi Israel Porush, Chief Rabbi of Australia, to visit relatives (by KLM); Mr. Julius Model, from an export drive in Cyprus, Greece and Turkey for the Zevah Paint Works and the Dr. Levin Antibiotics Laboratories.

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*DEPARTURES:* Mr. S. Shulemson, President of the Union of Canadian Jewish Ex-Servicemen, (by El Al); Professor T. Gordonoff, for Zurich; Messrs. Ante Bojanic, A. Mandrapa, R. Ristomanov and M. J. Glavanovich, for Belgrade after a one-month stay as guests of the Histadrut (by Swissair).

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A reception for Mr. Philip Klotznik of the U.S. World President of B'nai Brith, and Mrs. Klotznik, was held at the Zion Hotel, Haifa, yesterday, by the Northern District of B'nai Brith lodges.

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Mr. Allan Bronfman and Mr. Justice Samuel Freedman, both of Canada, as well as Justices of the Supreme Court and the Attorney General, Mr. Haim Cohen, were the guests of the Law Faculty of the Hebrew University at a special session of the Faculty Council on Monday. The visitors were welcomed by the Dean, Professor S. Ginossar, who described the history and development of the Faculty.

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Mr and Mrs. Leon Mohill have returned to Ein Hashofet from a visit to the U.S. With them arrived Dr. and Mrs. Sam Littman, of New York City; Mrs. Doris Tobias Mohill and Mrs. Birnbaum, of New Britain (Conn.); and Mr. and Mrs. A. Weinberg, of Detroit.

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Dr. Nehemiah Aloni, Director of the Hebrew Manuscripts Institute in the Ministry of Education and Culture, gathered over 1,800 manuscript collections, including 50 originals, in his tour of European libraries from which he returned yesterday. Libraries he visited included the Etz Haim Montezinos and Rosenthalians in Amsterdam, the Brussels State Library, the University Library of Leyden and the Simonseniana in Copenhagen.

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Dr. Hillel Nutkovitch has been appointed Instructor in Anatomy in the Hebrew University-Hadassah Medical School.

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Arieh L. Goldman has returned to Israel from the U.S. and Europe, where he studied colour photography.

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Mr. and Mrs. Samy Inselberg, Istanbul, wish all their friends and acquaintances a happy Passover.

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The spring exhibition of Jerusalem artists will be opened at the Artists House in David Street tomorrow.

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A special performance of "Hill 24 Doesn't Answer" will be held at the Ophir Cinema, Tel Aviv, on Thursday at 9.15 p.m. under the auspices of the War of Liberation Invalids Association in honour of Mr. and Mrs. A.S. Kay, of Washington.

CAIRO. — Two Egyptian Air Force planes crashed yesterday during training flights near Cairo, five officers and men were killed, according to first reports.

## Controlled Ice Price For Tel Aviv

Jerusalem Post Reporter

Price control for ice in the Tel Aviv area has been re-instituted by the Ministry of Commerce and Industry, following unauthorised price rises there in the past few days.

An administration order to be published today will fix Tel Aviv prices at 105 pruta for a quarter-block, 140 pr. for a third, 200 pr. for a half, and 380 pr. for a whole block. A notice to this effect was sent yesterday to ice factories and distributors in the Tel Aviv area.

### Higher Profits

It is understood that the public committee investigating ice prices recently submitted two separate reports, one of which recommended an increase in manufacturers' profits by 50 pruta a block.

The Ministry spokesman said yesterday that files had been opened against ten kiosk owners for selling soda water for 25 pruta a glass instead of the legal maximum of 20 pruta. Included among the ten is the chairman of the Tel Aviv Kiosk Owners Association.

## Goods Worth $1.2m. Bought in Turkey

The regular purchasing mission to Turkey, which returned on Monday, made purchases amounting to $1.2m., it is learned from an informed source.

The mission, composed of representatives of the Ministries of Finance and of Commerce and Industry, has reported that there are opportunities for additional trade in the future.

Since Turkey now has an unfavourable balance of trade with Israel, the problem is essentially one of finding Turkish products suitable for consumption here.

## New English Weekly

The first issue of the weekly English-language magazine "Here and Now," edited by S. Ben Eliezer, appeared in Jerusalem yesterday. It includes contributions by Professor S. H. Bergman and Justice Goitein, a presentation of "The Case for Henry Montor" by Yohanan Ramati, a profile of Dr. S. Moses, the State Controller, and other features. The weekly offers a IL50 prize for a contribution that will prove that there is humour in Israel.

The magazine, attractively illustrated with drawings, is priced at 250 pruta.

## Pessach Services

**JERUSALEM**

Yeshurun Synagogue: Tonight: 6.30 p.m. Tomorrow: Shahrit: 9 a.m. Minha: 12.45 & 5.30 p.m. Arvit: 6.30 p.m.

Emet V'Emuna (Gan Rehavia): Tonight: 6 p.m. Tomorrow: Shahrit: 8.30 a.m. Sermon: Rabbi Dr. Philipp.

**TEL AVIV**

Beit Yisrael (96 Dizengoff Road): Tonight: 6 p.m. Tomorrow: Shahrit: 9 a.m.

Ihud Shivat Zion (97 Ben Yehuda St.) Tonight: 5.55 p.m. Tomorrow: Shahrit: 6.15 & 8.30 a.m. Minha: 12.30 & 5.55 p.m.

Ihud Shivat Zion (5 Straus St.): Tonight: 5.55 p.m. Tomorrow: Shahrit: 9 a.m. Minha: 5.55.

"Tiferet Zvi" Synagogue (9 Herman Cohen St.): Tonight: 6.15 p.m. Tomorrow: Shahrit, 8.30 a.m. (Cantor: Leib Glantz & choir).

**RAMAT GAN**

Hatehia Synagogue: Tonight: 6 p.m. Tomorrow: Shahrit 8 a.m. Minha: 6 p.m. Arvit: 6.30 p.m.

## Canine Delinquents Make Good

Jerusalem Post Reporter

Yesterday was "call-up day" at the Jerusalem Animal Hospital. Nine of the canines were inducted into service as watch-dogs with the Israel Air Force, somewhere in Israel. All the dogs had been medically examined for their fitness, and with considerable noise were taken off to camp.

Most of the dogs were "delinquents," sent to the hospital on charges of vagrancy. Several other watch-dogs have gone to frontier settlements.

A few hours after the "draftees" had gone, a new batch of rehabilitation cases arrived at the hospital filling the vacated kennels. "This is one hotel in Jerusalem, which is always full up, season or no season," said Mr. Y. Weiss, the Hospital warder.

## U.S. Officials Confident About Anti-Polio Vaccine

WASHINGTON, D.C. Tuesday (USIS). — The nation-wide Salk anti-polio tests appear to have been successful. The science writer of the "Washington Post," Mr. Nate Haseltine, said yesterday advance reports on the tests, made on 440,000 school children, "all add up to success. There is a general air of confidence among officials closest to the tests."

Official results of the tests, made with the vaccine developed by Dr. Jonas E. Salk, will be announced on Tuesday. The date was selected because it will be the 10th anniversary of the death of President Franklin D. Roosevelt who spent much of his life a victim of the crippling disease and who was instrumental in inspiring the national effort to find a cure.

Mr. Haseltine noted that "schools throughout the nation are preparing to administer three shots each of the vaccine to every first and second-grade child whose parents or guardians request it — if, of course, the April 12 report shows its worth and the Government licenses it as a safe material."

## 'MIRACLE' IN VALETTA

VALETTA, Tuesday (Reuter).— Doctors are examining a blood-like liquid taken from a plaque of the Sacred Heart of Jesus after reports of blood dropping from nail holes in the hands, had swept through the island.

The liquid was reported to have been first noticed by a working class family in a Valetta flat — when they were about to have lunch the white hands of the plaque were seen dripping a dark liquid into a small electric lamp below.

Police were called to keep in order a vast teeming crowd that gathered outside the flat when the news spread. The plaque was removed to the Archbishop's palace where it is now under lock and key.

## JEWISH SHOPS IN MOROCCO BOMBED

OUJDA, Morocco, Tuesday (Reuter).—Two grenades were hurled at two Jewish-owned shops here last night, causing slight damage, police reported.

An 18-year-old boy was slightly injured by stones thrown at the Fes-Casablanca train about 100 kilometres north of Rabat. Windows of two carriages were broken.

## Schools Get Rules On 'Khamsins'

Jerusalem Post Reporter

Supplemental "temporary" regulations governing Gadna hikes during *khamsins* (*khamsin*, not *sharav*, is used in the regulations) were issued a fortnight ago to all secondary school principals, an authoritative source in the Ministry of Education and Culture told *The Jerusalem Post* yesterday.

They were commenting on the tragic death of David Shenberg, of Tel Aviv, on an Hashomer Hatzair hike in the Negev last week. It was again pointed out that the Ministry had no control over this youth movement.

The regulation defines *khamsin* as "a sudden rise in temperature accompanied by a fall in humidity, and an east wind."

Instructors are not to conduct hikes if the temperature rises above 30°. If, however, a *khamsin* catches a group in the field, its members are to rest between 9 a.m. and 5.30 p.m.

### Shade and Water

Water is to be given whenever a hiker complains of thirst. Heads must be covered, the upper buttons on shirts unbuttoned, and sleeves rolled up. No clothing must be removed.

Long rest breaks should not be taken in places where there is neither shade nor water. It is better to continue walking to a secure place of rest than to remain in the open, instructions say.

OVER 1,000 food-handlers in the Tel Aviv-Jaffa district have already had their lungs X-rayed free of charge in a drive by the health authorities to prevent persons with lung diseases from working as food-handlers.

## Adenauer Refuses Bluecher's Request

BONN, Tuesday (UP). — Chancellor Konrad Adenauer yesterday refused Vice-Chancellor Franz Bluecher's offer to resign. He ended a Cabinet crisis by informing the Vice-Chancellor that he would pass the request to President Heuss who decides on all resignations by Cabinet members.

The action finally ended a crisis which arose at the end of February during the Bundestag's ratification of the Paris pacts and the Franco-German Saar agreement. At that time Bluecher ignored the orders of his Free Democrat Party and voted for the Saar pact. He then followed it up by offering to resign, saying he could not remain in the Government in defiance of party orders.

## Churchill Lauds Technion

HAIFA, Tuesday. — The latest in a series of letters from the retiring British Premier, Sir Winston Churchill, has been received here at the Technion in connection with the programme for the erection of the Churchill Auditorium at Technion City.

In his most recent letter, Sir Winston expresses his thanks for the testimonial scroll which had been made in Israel and sent to him in behalf of the Institute. In a previous letter, now made public, Sir Winston voiced his belief that "the Israel Institute of Technology has a great contribution to make to Israel's future prosperity, and that Israel's prosperity cannot but be of great benefit to other countries as well."

## ON THE AIR

**FIRST PROGRAMME**

822, 240, 31.5 & 25.5 M.

**NEWS:** Hebrew: 7 a.m., (tomorrow at 5.30 a.m., 1.30, 6.00, 6.15, 8.30 and 11.00 p.m. Arabic Programme (including News): 8 a.m., 3.15 & 6.30 p.m.

8.00 a.m. Morning Programme (Haifa only). 6.30 Service. 6.35 Exercises. 6.45 Musical Clock (R). 7.10 Morning Melodies (R). 7.45 Oriental Music (R). 9.00 Close Down.

12.00 N. "Music at Noon" (R). 12.30 Opera: "Dutchman" (Smetana), Act 1. 1.45 Break for Music. 3.30 Close Down.

4.00 p.m. Passover Feature. 4.30 Children's Corner. 5.00 Classical Request Programme: "Polovetsian Dances" (Borodine); Piano Concerto No. 2 (Rachmaninov); Roumanian Rhapsody (Enesco). 7.00 Folk Tunes: Works by Chajis & Stutschevsky. 7.30 Song of Songs. 8.15 Bible Reading. 8.45 Seder Night. 9.30 Concert: Overture "Beatrice & Benedict" (Berlioz), Boston Symphony Orchestra, Conductor: Charles Munch; Piano Concerto No. 1 (Brahms) Philharmonia Orchestra, Conductor: Fritz Rieger, Soloist: Malcuynski. 10.25 Songs. 11.10 Close Down.

**TOMORROW**

7.30 a.m. Service and Melodies. 8.40 Songs (R). 9.00 Morning Concert: Concerto grosso (Locatelli); Two Biblical Songs (Dvorak); Serenade (Dvorak). 9.30 Psalms. 10.15 Prayers for Tal. 10.45 Kol Yisrael Orchestra, Kol Zion Vocal Ensemble and Israel Police Orchestra, Conductor: Heinz Freudenthal. Soloists: Natasha Dovrath, David Halperin, Leo Rosenblust and Imre Hay: Song of Songs (Lavry). 12.00 Light Music. 12.30 Requests. 1.00 Omer & Passover Songs. 1.45 Cantoral Recordings. 2.30 "Omer" — Words by Kipnis, Music by Stutschewsky. 3.45 Light Music. 4.00 "Israel in Egypt" (Handel). 5.45 Steinberg's Fables. 7.00 Concert Hall, presented by Kol Yisrael Orchestra: Concerto grosso "La Folia" (Corelli-Geminiani), Conductor: Heinz Freudenthal; Piano Concerto No. 9 (Mozart), Conductor and Soloist; Michael Taube; Suite "Kinnereth" (Barnea); Conductor: George Singer. 8.00 Spring Feature. 8.34 Bible Reading. 8.45 Counting the Omer. 9.00 Light Music. 9.45 Variety Programme. 10.15 Folk Dances. 10.40 Night Music (R). 11.10 Close Down.

**SECOND PROGRAMME**

497, 468, 224, 214, 48.9 & 25.5 M.

English News: 1.45, 10.15 p.m. French News: 2.00 p.m.

IMMIGRANTS' HOUR (25.5 M.): 6.15 p.m. Programme for Yemenites. 6.30 French. 7.00 Yiddish. 7.30 Ladino. 8.00 Close Down. 8.45 Rumanian. 9.00 Hungarian. 9.15 Close Down.

**KOL ZION LAGOLA (25.5 M.):** Today: (South Africa Programme): 6.30 p.m. 1st Seder Night. 6.55 News. 7.00 Hebrew Programme. 7.15 Close Down. Tomorrow: 5.30 p.m. Seder Night from Z.O.A. House. 7.00 News. 7.05 Afrikaans Programme. 7.15 Close Down. Today: 11.15 p.m. 1st Seder Night. 11.55 News. Tomorrow: 11.15 p.m. Seder Night from Z.O.A. House. 11.55 News.

**ARMY PROGRAMME (44.6, 224, 225 & 220 M.):** Today: 6.30 Opening. 6.35 Concert: Works by Dvorak & Beethoven. 7.30 Passover Programme. 8.00 Spring Songs. 8.30 News. 8.45 "The Seasons" (Haydn). 10.00 Close Down. Tomorrow: 6.30 Opening. 6.35 "Spring". 7.00 Songs. 7.30 Among the Plays. 8.00 Quiz. 8.30 News. 8.40 Folk Dances. 9.00 Dance Music. 10.00 Close Down.

**B.B.C. HEBREW BROADCASTS:** (16.79, 16.86, 19.43 & 25.15 M.): 6.30-7.00 p.m. Today: News: News Talk: Youth Magazine. Tomorrow: News. News Talk. Week's Feature.

Z.O.A. HOUSE
Tomorrow, at 8.30 p.m.
Special programme for tourists
with
SHOSHANA DAMARI
at the piano:
Composer M. WILENSKY
Programme: Passover songs, Oriental songs, Love and Shepherd songs, Israel Folk songs, Folk songs in their native tongues, Children's songs.

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YOUNG ISRAEL
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RAV DUBCHINSKI of Capetown and Dr. S. Z. KAHANE, Director-General of the Ministry for Religious Affairs, & Chasanim (Cantors)
Savoy Hotel 8 Rehov Gesia, Tel Aviv, Tel. 4222.

## At the Cinema

DEAN Martin and Jerry Lewis are in sparkling form in "Living It Up" (Yaron, Tel Aviv), a lively comedy that also contains some pleasant singing and dancing.

Based on the musical comedy "Hazel Flagg," for which Ben Hecht wrote the book, the fun revolves around the mistaken impression that country boy Lewis has contracted radium poisoning and has only a few weeks to live. An enterprising sob-sister, nicely played by Janet Leigh, brings him and his doctor (Martin) to New York, and overnight the "radioactive" martyr becomes a national hero.

In this role Jerry Lewis, who can touch us as well as make us laugh, is highly effective. There is some sly satire as well as many highly comical situations in the technicolor "Living It Up," which has been cleverly directed by Norman Taurog. *J.L.*

### EAST MEETING WEST IN STOCKHOLM

TEL AVIV, Tuesday. — It was announced today that both the U.S. and Russia would be represented, for the first time, at the Stockholm International Fair to be held from August 27 to September 11. The Fair, which thus becomes one of the most important in Europe, will be attended by Israel, the U.K., Holland, Italy, Germany, Austria, Hungary, Yugoslavia, Czechoslovakia, Egypt and Japan, as well as all the Scandinavian countries.

### PRATESI WINS FRENCH TITLE

MARSEILLES, Tuesday (UP). — Hilaire Pratesi on Sunday won the French bantamweight title from Andre Valignat with a two-fisted attack that sent the holder down for the full count in the second of the scheduled 15-round bout here. The knockout came after 70 seconds of the second round.

Z.O.A. HOUSE
APRIL 9 8.30 p.m.
Israel Women's Vocal Ensemble
Conducted by Zvi Caspi.
Classic and Israel Songs.
Tickets: Z.O.A House and at the other ticket agencies.

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"Lacht Gesunterheit"
Performances
JERUSALEM:
Y.M.C.A. Thurs. April 7, 3 perf. at 7 & 9.30 p.m.
TEL AVIV:
Ohel Shem, Sun. April 10, 8.30 p.m.
HAIFA:
May, Tues., April 12, 8.30 p.m.
RAMAT GAN:
Rama, Wed., April 13, 2 perf. at 7 and 9.30 p.m.

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"LEV-AVIV"
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TEL AVIV:
"HAMOZEG"
Central Bus Station
HAIFA:
GAN-ARMON
near Armon Cinema
Opening of GAN-ARMON, Haifa, on Thursday Evening April 7

## EMERGENCY PHARMACIES

**TODAY**

JERUSALEM: Rehavia, 22 Ussishkin, 4703; Kerem Abraham, 19 Zephania, 2295.

TEL AVIV: Breiman, 96 Allenby, 62252; Wolkovitzki, 38 Herzl, 5127; Bograshov, 60 Bograshov, 23659; Ben Yehuda, 142 Ben Yehuda, 23535; Baruch, Hatikva Qtr., 67403.

JAFFA: El Kamal, 69 Rehov 4.

RAMAT GAN: Herzl, 83 Herzl.

GIVATAYIM: Hadassah, Katznelson, cr. Modlin.

B'NEI BRAK: Rehov Rashi.

HAIFA: Nimas, 28 Khouri, 4197.

NAHARIYA: Merkaz.

KIRYAT BIALIK: Zevulon.

SAFAD: Hazri.

**TOMORROW**

JERUSALEM: Orah, 27 King George, 2043; Oplatka, Mahane Yehuda, 4021.

TEL AVIV: Dept Magen David, 82 Allenby, 60436; Sher-Tabatchnik 94 King George, 23262; Krinkin, 10 Herzl, 3323; Zwicker, 27 Sheinkin, 2695; Ben Yehuda, 142 Ben Yehuda, 23535; Ziva, Hatikva Qtr., 67403.

JAFFA: Vita, 61 Rehov 6.

Night: Dr. Kolberg, 23 Allenby, 23335; Grinberg, 46 King George, 26358; Jaffe, 172 Ben Yehuda 24543; Krinkin, 10 Herzl, 3323; Siva, Hatikva Qtr., 67403.

JAFFA: Vita, 61 Rehov 6.

RAMAT GAN: Ramat Can, 51 Bialik.

RAMAT YITZHAK: Hatikhon, 86 Hatikhon.

B'NEI BRAK: Rehov Rashi.

HAIFA: Herzlia, 1 Herzlia, 4041; Shomron, Bank-Jaffa, 4024.

KIRYAT BIALIK, NAHARIYA, SAFAD as today.

## EMERGENCY PHYSICIANS

**TODAY**

JERUSALEM: Dr. L. Romanoff, 11 Arlosoroff, 61217; Dr. B. Abeles, 19 Ussishkin, 2022; Dr. S. Greenwald Greek Colony, 8/30.

TEL AVIV: Dr. Shaham, 1 Mikveh, 23542; Dr. Sahar, 54 Sokolov, 26383; Dr. Griffel, 5 Ben Yehuda, 23496.

HAIFA: Dr. Sherman, 3 Hanevilim, 2424; Dr. Ludwig, 24 Shivat Zion, 67417.

**TOMORROW**

JERUSALEM: Dr. L. Romanoff, 11 Arlosoroff, 61217; Dr. S. Greenwald, Greek Colony, 8/30; Dr. Y. Shor, 26 Rehov Rashi.

TEL AVIV: As today.

HAIFA: Dr. Eparon, 67 Herzl, 2077; Dr. N. Sherman, 3 Hanevilim, 2424; Dr. Ludwig, 24 Shivat Zion, 67417.

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Israel Nishri — Xylophone Virtuoso
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Saturday and holiday nights at 7 & 9.15
Mondays and Wednesdays at 4 & 8.30 p.m.
During Passover week performances for CHILDREN & YOUTH at 11 a.m., 4 p.m. and 8.30 p.m.
ZIRATRON - RAMAT GAN

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★ Exhibitions:—
Department of Antiquities special exhibition: Excavations of a Cana'anite Temple of the seashore of Nahariya (XVIIIth-XVth centuries B.C.E.), 28 Rehov Shlomo Hamelech. Open 9-1. Tomorrow 10-1.
"Conquest of the Desert" permanent exhibition at the former Israel pavilion of the International "Conquest of the Desert" Exhibition 10-1, 4-6 p.m.
Oil and Watercolour Paintings by Ruth Bamberger and Metal Work by Ludwig Wolbert, "Nora Studio" Art Gallery, 9 Ma'mon Avenue, 10-1, 3-6. Tomorrow 10-2
20th Century French Art from the Ayala and Sam Zacks Collection, Exhibition of Israel Artists, Exhibit of the month: "Yahuda Haggada," Illuminated Passover Haggada, Ashkenazic, about 1460. Gift of Mrs. Ethel Rachel Yahuda, widow of Prof. A.S. Yahuda of New Haven, Conn. National Museum Bezalel, 10-1, 4-9.
Spring exhibition of Jerusalem Artists; Artists House, 10-1, 4-7.
Water colours, paintings, Safrai Art Gallery, 37 Jaffa Rd.

★ Tours—
Hebrew University conducted tour. New Administration Building, King George Ave., opposite Terra Sancta, 10 a.m.

★ Film Shows:—
Keren Hayesod, for tourists and visitors, 11.30 a.m.

★ Library:—
American Library and Reading Room, U.S. Consulate, Mamilla Rd. Entrance free. 9-12, 2-6.

TEL AVIV

★ Sedari—
A Traditional Seder with the participation of Cantor Joseph Margalit will be held tonight and tomorrow night at the Wise Club, 91 Rehov Hayarkon.

★ Exhibitions—
Museum (daily 10-4, Sundays 4-10 p.m., Fridays, Saturdays 10-1). 1) "New Horizons" comprising works by 18 painters and sculptors. 2) Paintings by Avi Sheer. 3) Paper cut-outs ("Gliras").

**TOMORROW**

JERUSALEM

★ Exhibitions: —
Jewellery and handicrafts in Metal (produced by TASE). At Israel Touring Club, Talbieh, 11 a.m.-1 p.m. Admission free.
Jerusalem Artists Spring Exhibition at Jerusalem Artists House, 10-1 (weekdays 10-1; 4-7).

★ Theatre:—
Dutzan & Shumacher, Y.M.C.A., 7 and 9.30 p.m.

TEL AVIV

★ Vocal Recital:—
Vocal Recital with Shoshana Damari; at the piano: M. Wilensky —Z.O.A. House—8.30 p.m.

★ Theatre:—
Chamber Theatre, "Come Back Little Sheba," Mograbi Hall, 7 & 9.30 p.m.
Habimah, "The Tea House of the August Moon," Habimah Theatre, 6.45 & 9.30 p.m.

HAIFA

★ Exhibitions—
"Abstract & Surrealistic Painting," Municipal Museum, Town Hall, 10-1, 4-7. Conducted Tour by Dr. F. Schiff at 11.15 a.m.

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# EXODUS 5715

By BETTY JOHNSTON

IT seemed an ordinary waiting-room, such as you might see in any large European port. There were the usual enticing posters, the long gangways and the notices — the same as a hundred other waiting-rooms with, at first glance, only this difference, that this one happened to be in Marseille, and that the posters caught the eye more than most, for the pictures were not the usual ones of long curling bays with impossibly white sand and impossibly blue sea, but of vast buildings rising out of the rubble breaking into leaf as they reached towards the sky. For this was the waiting-room for voyagers to Israel, the last stage in the long journey which for many had begun in the remote villages or city slums of North Africa.

I was there simply out of curiosity. I was prepared to feel a foreigner among people of a different race, whose language I could not speak. But the moment I entered that vast hall I knew that no previous experience of waiting-rooms elsewhere could ever have told me what this one was going to be like. The place was milling with people. The noise was deafening, but not simply because music was blaring from a loud-speaker, nor because there was a continuous bustle of people calling to porters to fetch and carry luggage. It was the noise of people talking — cheerful, inquisitive people who have yielded to their natural curiosity and expect you to do the same. As I stood leaning against a wall reading a newspaper, a head suddenly appeared over my shoulder, a woman with bright, curious eyes. "I wanted to know what language you were reading," she said in German, "where do you come from?" It was the question everyone was asking. No surreptitious glances at luggage labels or whispered guesses. If you wanted to know who someone was you simply walked across and asked point-blank.

* * *

THERE were people of every description. They had collected there from all corners of the globe. Most of them had been travelling for at least 24 hours and all of them must have been tired. Some of them carried babies, flopping in their arms fast asleep. Many were weighed down by baggage. But there was none of the weariness you might have expected to find at such a moment. "Look!" said a voice near me suddenly, "look — the children are going to dance!"

The music from the loud-speaker had changed. It was playing a dance. This was the *Hora*, someone explained to me, and those children stamping round in a circle on the other side of the room were Moroccans. They had been brought to Marseilles a few weeks ago and had been living in a transit-camp there, waiting for the ship to come and take them to their new home. They danced and sang as if they had been doing it all their lives. With tremendous energy they capered around when the music stopped, pushing each other into pairs, ready to begin again. Their shoes clicked on the stone floor as they pranced. Then came a kind of antiphon. Someone standing beside me translated the words. "Who am I?" intoned a little boy in a green cap and checked shirt, jigging up and down in the centre of the circle. "Israel!" came the reply, and the shoes clicked. "Who are you?" "Israel!" ... "Who are we?" "Israel!" ...

### Parents in Morocco

They had never been in Israel, the little boy in the green cap explained to me later, when he had flopped, glowing and exhausted onto a nearby bench. Their parents were still in Morocco. They had been waiting at the quay here for about four hours now, as the ship had been delayed. The sea was going to be rough, and he had never been on a ship before, except when he came from Casablanca, but still ... Had I been to Israel before? — Ah. I was going for the first time, too. His eyes shone, and with a great whoop he burst into song again.

That hall was a world in itself, and just as the little boy in the green cap had put life and vigour into the dances, so the children as a whole, those bright, grubby 12-year-olds, seemed to galvanize the whole room. When the door suddenly opened, and in came the last of the cargo of immigrants, it was a shock to me to have a glimpse of something so different, as chilling as a breath of cold wind in a land where you have come to expect only warmth and sunshine.

* * *

THEY came in, in a long straggling line, old men with seamed faces and flowing robes, young women with wizened babies peeping out of their arms. It was a moving sight, a caravan that had walked across centuries of time to reach this vast, crowded waiting-room and the new world of the vessel beyond. They were shepherded in silently. Their eyes were aloof, but empty of thought. They had delivered themselves over to others, and would go where they were pushed to go, and stay where they were put to stay.

### Greatest Moment

Their listless, furrowed faces seemed the incarnation of suffering and despair. But was this after all a completely new element in the picture, or simply the obverse side of it, an essential part of the whole feel of that room — of the quick friendness of the adults and the excitement of the children? Already, the newcomers were becoming absorbed into it. Nobody's curiosity was put off by the sight of those deep faces, and they were immediately questioned, smiled at, and put at their ease like all the rest. There was still much suffering in front of them, not only when they would eventually arrive, but immediately ahead in the crowded bowels of the ship as it would roll its way homeward. But they knew that this was the greatest moment of their lives. "In Israel we can be free," said one of them quite simply. And that was a freedom no amount of physical hardship could destroy. They had already caught the spirit of the children who had sensed instinctively what they could put into words — 'their' children, as someone suddenly said. It was an elderly, dapper man, such as you might see any day in London or New York, sitting in his office or driving out to his neat little house in the suburbs, and he turned towards me with tears in his eyes. "We have to bring these children over because they are the children of these people," he said. Their real parents would come by the next boat or the one after, it was all the same.

* * *

Suddenly there was a cry from the quay. "The ship! the ship!" Seemingly vast, and studded with lights, the vessel moved slowly across the black, lapping water. Excitement among the children grew to fever-pitch. Like the small bags each carried, filled almost to overflowing, their happiness was skin-tight, and every now and then it burst out as they skipped and shouted, watching the approach of the ship — of Israel, coming towards them.

### Four Parties

*The Israelites at the Red Sea were divided into four groups. One group said: Let us throw ourselves into the sea. One said: Let us return to Egypt. One said: Let us fight them; and one said: Let us cry out against them. The one that said: "Let us throw ourselves into the sea," was told: "Stand still, and see the salvation of the Lord." The one that said: "Let us return to Egypt," was told: "For whereas ye have seen the Egyptians today," etc. The one that said: "Let us fight them" was told: "The Lord will fight for you." The one that said: "Let us cry out against them," was told: "And ye shall hold your peace."*

*(Mekhilta B'shallah III)*

### Foolish Nations

*The Peoples Have Heard, They Tremble.* As soon as the nations of the world heard that God was exalting the horn of Israel and was bringing them into the land, they began to tremble with rage. Said God to them: Fools that you are! How many were the kings who reigned among you, and yet the Israelites did not get angry. How many were the rulers who ruled among you, and yet the Israelites never got angry. And now you get angry! I too will vent upon you an irreconcilable anger, as it is said: "The Lord reigneth; let the people tremble" (Ps. 99.1).

(Mikhilta, Shirata IX)

### Measure for Measure

*And the Lord Said Unto Moses: Write This for a Memorial in the Book. The former sages say: Such is the rule obtaining throughout all generations, the scourge with which Israel is smitten will in the end be smitten itself. Let all men learn proper conduct from the case of Amalek. He came to harm Israel but God made him lose the life of this world and the life of the world to come, as it is said: "For I will utterly blot out," etc. And so also was the case of Pharaoh. He came to harm Israel but God drowned him in the Red Sea, as it is said: "But overthrew Pharaoh and his host in the Red Sea" (Ps. 136.15). Likewise, every nation or kingdom that comes to harm Israel God always judges according to this rule.*

*The sages said: With what measure a man metes it is meted unto him, as it is said of the Egyptians: "For, for which the very thing with which they acted presumptuously against them" (Ex. 18.11).*

*(Mekhilta, Amalek, II)*

*A Yemenite boy asks the traditional Four Questions at the historic Seder in the Aden transit camp.*

# A SEDER IN THE DESERT

By MAX LAPIDOTH

JUST five years ago at this time I was directing Operation "Magic Carpet" and living in the large transit camp of Geulah-Hashed in the desert, 25 kilometres from the Crown Colony of Aden.

There were about 3,000 Yemenite Jews living in camp at that time, awaiting their turn to fly on "the wings of eagles" to the Land of Promise. Preparations for Passover had been going on for the past two weeks. In keeping with tradition, all the necessary preliminaries were being carried out — new dishes and pots were obtained, all of the buildings and huts received a fresh coat of whitewash, a large storehouse was prepared for the safekeeping of Matzot and wine and other delicacies. We were determined to create a real Pessah atmosphere — not only for the staff members but for our Yemenite brethren, celebrating their first Passover outside of dark Yemen.

We had our problems obtaining the necessary wine and Matzot. The Yemenites, of course, had for the past 1,500 years baked their own Matza and prepared th ir own wine. However, after we had failed to obtain *kasher* flour and the necessary raisins they were pleased to use *Matza* and wine from Israel. You can well imagine the quantities needed to take care of this large camp population. We spent many anxious moments, hours and days awaiting the arrival of these necessary holiday supplies, which came one morning aboard two planes loaded to capacity.

With these planes there also came a special message advising me that Mr. Moshe Sharett, his wife, son and secretary were planning to visit our camp and would be our guests for Passover. This, of course, was not only an event in the lives of the staff but also an historic occasion for all the Yemenite Jews in the camp. It brought added responsibilities. British Government officials had to be advised, proper security precautions had to be taken and the necessary reception ceremonies had to be arranged. With these matters taken care of, we were all on edge awaiting the arrival of our visitors.

On the Friday afternoon before Pessah, a reception committee, comprising members of the staff and the Chief Secretary of the Colony, representing the Governor, welcomed Mr. Sharett and his party as they alighted on the RAF landing field and stepped out of their special plane from Lydda. Although hotel accommodations had been prepared, our guests decided to stay with us at the camp.

The entrance gate to the camp was decorated with blue and white bunting and an arch of palm leaves, and the traditional *Baruch Haba* sign had been erected over the gate. The entire way, from the entrance to the compound where the staff had its quarters, was densely lined with cheering Yemenite Jews. This was their first glimpse of a high-ranking Israel official.

They welcomed him and his party with songs and with tears of joy. Hosannas and Hallelujas rang through the air. As we walked down the lane, some of them broke ranks to embrace us and kiss our hands. The lovely Yemenite children, their large eyes shining, sang songs of Israel they had learned in our camp school. It was, as Mr. Sharett said "one of the warmest, most touching and stirring welcomes" he had ever experienced.

Our guests observed the Sabbath with us in the traditional manner. On Sabbath morning, Mr. Sharett and I attended services in the camp synagogue. He was honoured with the first *aliya* and read the *Sidra* from an age-old Torah brought out of the Yemen.

The outstanding events of Mr. Sharett's visit were, of course, the two Seder celebrations. The first was held by the staff. Mr. Sharett and his party. Many distinguished friends from the Aden Colony were invited, including the Medical Director of Aden, Dr. G. Cochrane and his wife, who constantly came to our aid in matters of health and healing. In addition, Captain McQuire and the pilots and crews of the Near East Air Transport — which ferried the Yemenite Jews to Israel — graced our festive table. Some 60 persons attended our Seder, held there in the middle of the desert under the starry skies of the Arabian heavens.

To Mr. Sharett was given the honour of reciting the Haggada. In his usual, gracious manner, he insisted that I share the reading with him, which, of course, I did. He explained the meaning of the various ceremonials and traditions particularly for our non-Jewish guests — as we went along.

When the meal was over, Mr. Sharett invited Rabbi Bedici, a Yemenite who had returned to our camp from Israel to be its religious leader, to recite grace. Then came the wonderful songs of the Haggada. Mr. Sharett is an enthusiastic singer of our traditional and modern Hebrew songs, and we all sang them with him that night with new vigour and spirit. For we realized that here in this day and age we also were engaged in a new Exodus — and perhaps the greatest human airlift in history.

### Second Seder

The second Seder was even more unique. Assembled in a large tent in the centre of the camp were the *Zekenim* — the elders and the notables of our Yemenite camp community, wearing their white and blue holiday garb. They were seated as was their custom, on carpets and mats placed on the ground around very low tables loaded down with all the special and traditional Pessah food and dishes, symbolic and otherwise. Mr. Sharett and his party, myself and members of my staff were seated at a special table and bench.

Dressed in their ornate silver and gold embroidered garments, the Yemenite women sat separately around the outer wall of the tent. As our own women do, they passed around water jars to all the men for the washing of the hands in the traditional manner. They also kept busy filling and of course refilling the wine glasses. The Haggada was chanted by a Yemenite reader, who was accompanied throughout the recitation by the rest of the assembly, including ourselves. The food was prepared in accordance with Yemenite taste, and to this very day I cannot help but remember how delectable it was. After the first portion of the Haggada had been read and the time had come to eat the food, the women, who were seated on the outer edge of the assembly, rose and served all in a graceful manner. After the meal came the chanting of the Grace and the singing of the Hallel, all followed in turn by the singing, as only the Yemenite can, of the songs of the Haggada.

Even now I can picture vividly the magic scene of this unique Seder in the tent in the desert. The atmosphere was permeated with a new spirit of freedom and charged with exhilaration: the first Seder under a free sky after 1,500 hundred years of bondage. Here our Yemenite brothers were visibly happy, overjoyed and proud to have in their midst such a distinguished guest as Israel's Foreign Minister. It was like a dream come true. And soon they would be on "eagles' wings" as prophesied, on the way to complete freedom. By his presence and by the eloquence of his Hebrew words, Mr. Sharett had brought them a message of welcome and new hope for the future in their own land. By coming and sharing in person in this unforgettable Seder night, he had also brought them a symbol of belonging and true brotherhood. In the midst of the desert, probably in the manner of our ancestors in an earlier Exodus, we celebrated the Seder together as brothers on the road to Zion.

# In the Valley of Death

By BERNARD CASPER

OUR entry to the Senio river sector happened to be almost the eve of the Passover Festival. We had exactly 48 hours to make our arrangements and preparations for Pessah in the line. I had some fears that the arrangements I had made for *Matzot* and wine would not be able to work after all, but the quartermasters and our R.A.S.C. were so well organized that throughout the whole week of the festival every man in the Brigade was supplied with *Matzot* instead of the normal ration of bread, while for the first night wine from Rishon le Zion and Haggadahs were sent up for all, even to the men in the most forward sections.

So far from hindering our celebration or enjoyment of the festival, our being actively engaged as fighters in the front line gave to it an extra zest and meaning.

The Brigadier seemed to sense the feeling and gave expression to it in a special Passover Message which he gave to the Press for the Yishuv. I quote the message in full:

> As in the days of Pharaoh our people is once again showing its will to be free and its preparedness to fight for this ideal side by side with the soldiers of other freedom-loving nations. I want Jewry to know that the men of the Brigade are standing up to the present test with courage and strength. I know that by their efforts and sacrifices they will bring honour to our people. No soldiers have a better reason to be here in the front line facing the Nazi enemy than the men of this Brigade. Their spirit could not be higher, and should be an inspiration to all who make sure that our ranks are kept completely filled until the enemy is finally routed. Then, in poetic justice, and as a matter of national honour, we must play our part in any task which may be entrusted to us.
>
> May this Passover usher in the dawn of real freedom for Israel and all mankind.

The big problem on the chaplaincy side was the arrangement of sufficient Seder Services for the maximum number of men who could attend. The Brigade was quite a big affair in its way, and its units were spread of necessity over a large area. It will give the reader an idea of how substantial was our formation if I give here a list of the Brigade Units:

Brigade Headquarters and Camp Staff.
1st (Jewish) Battalion Palestine Regiment.
2nd (Jewish) Battalion Palestine Regiment.
3rd (Jewish) Battalion Palestine Regiment.
200 Jewish Field Regiment, R.A. (with 3 Batteries).
178 Palestine Company, R.A.S.C.
643 Company, R.E.
Jewish Brigade Group Workshops R.E.M.E.
Jewish Brigade Signals, R.C.S.
140 Field Ambulance, R.A.M.C. (predominantly not a Jewish unit).
Ordnance Field Park Unit, R.A.O.C.

Normally, Palestinian Jews observe only one Seder, on the first night of Passover. But this time they had to fall in with the tradition of the *Goluth*, so that some could attend the first Seder, while others, who had to be on duty the first night, could come to the second.

Thus on the first evening I conducted three separate *Sedarim*. My first was with an artillery battery of our Jewish Field Regiment, R.A. in the open air, in the field in which, a hundred yards away from us, the guns were ready to be manned and fired at a moment's notice. We sat around in a semi-circle in the early evening, with the sun still shining brightly in a blue Italian sky, and thus we commenced the recital of the age-old story. "*Mah Nishtanah* ...?"

Chaplain Bernard Casper, from whose book "With the Jewish Brigade" the extract below is taken, conducting the Seder on the Senio River front, some 400 metres from the German lines.

— "Why is this night different...?" It was not only different from the rest of the year; this Seder seemed different from all other *Sedarim*, and every man among us felt it. "In every generation the Jew must look upon himself as if he personally had gone out of Egypt." Yes, this time we weren't merely retelling the words of an ancient story; on this Festival of Freedom we were actually fighting for the freedom of our people. We were throwing off our taskmasters and ending this "*Avodim Hayinu*" — "We have been slaves." The thought put extra heart into us; the atmosphere was charged with tension as we reflected on the fortune that had allowed us to fight as Jews and not anonymously, as we thanked God for making us the bringers of the message of freedom and hope to our brothers in Europe. And as aeroplanes flew over us and in the near distance we heard and saw the reports of Jewish guns going into action, we recounted the marvellous needs of old and sang "*Dayenu*" with the spirit of free men.

And can you imagine our surprise and delight when our cooks produced a first-class hot Kosher meal including delicious "Matzo-Kneidlach?"

Late that night I arrived at a very forward position for my Seder with some of the front-line infantrymen of our First Battalion. Our meeting place was a rather small room in an old deserted farmhouse on the top of a hill about four or five hundred yards from the Germans. About 60 or 70 men crowded into this room which presented a most festive appearance. Narrow boards of wood had been fixed up as tables, and blankets served as table-cloths. Twigs, branches of trees and greenery of all kinds had been gathered by the men during the day to decorate the walls and tables. Candles lit up our Seder place and tin helmets were the candlesticks. To complete the setting upon the main wall was hung a huge outline map of Egypt and Palestine showing the route taken by our fathers from slavery to freedom; and above this was the Brigade flag — our Jewish flag — in honour of the Festival of the Birth of the Jewish People.

After we had recited the traditional Haggadah, with comments and interpretations and songs by the way, one of the *chaverim* gave us a talk on the modern slavery of Israel with appropriate quotations from Hebrew literature, and then another *chaver* read us extracts from letters he had received from his Kibbutz telling of the preparations they had made for their Pessah celebrations. And then all this company of men, with rifles in hand and helmets on their heads, stood to attention, and in subdued voices (lest the enemy detect our position) but with loud-beating hearts, sang our national song of hope and faith, *Hatikvah*.

One of those men was killed at his post during that night...

The terrain in which our infantry operated was most difficult. There was little place for digging in, every position could be seen by the enemy, and every inch of ground, even in the river-beds, was mined. Most of our casualties were the result of mine explosions and mortar-bombs. Yet, whenever a platoon was ordered to send out a night-patrol into enemy territory, every man would volunteer to go, and more than once I watched an officer pacifying with difficulty those who had been turned down for that particular "job."

That week of Pessah was our worst for casualties. Every day of that week I had to perform the most heartrending of duties, the burial of a comrade. I had been able to arrange for all our dead to be buried in one place, a plot of ground marked off as our Jewish military cemetery at Mezzano, a small village two miles north of Ravenna, where we saw our first month of action before being moved to Brisighela. Anyone who goes there to pay homage to those brave sons of the Maccabees will find 35 neatly-kept graves each one marked with a Magen David inscribed with the man's particulars.

### ROLL OF HONOUR

Active service casualties of the Jewish Brigade (which last week marked the tenth anniversary of its entering action) were approximately 80 killed and 200 wounded.

The following honours and awards — apart from the C.B.E. awarded to Brigadier Benjamin as Commander — are indicative of the success of the Group in its initial combat with the enemy:

| | |
|---|---|
| Military Cross | 4 |
| Military Medal | 7 |
| Order of the British Empire | 1 |
| Members of the British Empire | 4 |
| Mentioned in Despatches | 98 |
| American Awards | 2 |

## Weizmann's Plea for Jewish Unit

*The following is an exchange of letters between Dr. Chaim Weizmann, President of the Jewish Agency, and Sir Winston Churchill, concerning the formation of a Jewish fighting division. The Agency had originally proposed the scheme early in 1940, but it was objected to by the late General Wavell, who expressed concern that Arab "aspirations" would be affected by the formation of a Jewish Division. The correspondence has been provided by courtesy of the Weizmann Archives, Rehovot.*

4th July, 1944.

Dear Mr. Prime Minister,

May I appeal to you to consider once more the question of the Jewish Fighting Force? Ever since our conversation in September, 1940, I have known that we have your sympathy in this matter, and that it has not been for lack of goodwill on your part that the scheme, then approved, was allowed to drop. The disappointment among the Jews, and especially the Palestinian Jews, at being denied their own Fighting Force, national name, and flag, was very great, but such was their determination to take an active part in the war, that in spite of many further discouragements, 24,000 Palestinian Jews have volunteered for military service, and, I understand, have done well.

Now I address to you a double appeal. First, that these men should be gathered into a Division of their own, and that that Division should be permitted to carry the flag with the Star of David onto the European battlefield.

Victory seems to move so swiftly towards the Allied arms that I feel this to be the eleventh hour for doing justice to our men and to the Jewish nation, in this matter.

For many months this our latest request, has been under departmental consideration, but I am told that the question is one which the Cabinet must decide. I therefore address myself to you.

Ch. Weizmann

* * *

5th August, 1944

My dear Dr. Weizmann,

I am sorry to find that I have not yet replied to your letter of 4 July, about the question of the Jewish Fighting Force. I can assure you however that I have given my personal attention to your suggestions, with which as you know I myself have much sympathy. They have been under active consideration during the last few weeks and the War Office will shortly be in a position to discuss concrete proposals with the Jewish Agency. I hope it may be found possible to reach agreement on a scheme that will be satisfactory to all concerned.

About the Flag. I should like to know what it looks like before I embark on this contentious ground. Yours sincerely,

Winston S. Churchill

* * *

5th August, 1944.

My dear Mr. Prime Minister,

Your letter of August 5th in reply to mine about the Jewish Fighting Force has given me great encouragement, and I thank you for it most warmly. In the first place, it is a renewed assurance of your personal sympathy with the desire of the Jews to fight the Nazis under their own name and flag. Not indeed that I have ever doubted that you would understand our feelings on that subject, but when I consider what matters must occupy your time and thoughts in these days of decision, I appreciate more than ever such proofs of your friendship as your letter affords.

The moment that the War Office is in a position to discuss concrete proposals, I and my colleagues will be more than ready. In the meantime, I have the greatest pleasure in sending you a sketch of the proposed flag — two horizontal blue stripes on a white back-ground, with the Star of David in the centre. It is known to Jews all over the world as their national symbol. You helped us to raise it in Palestine a quarter of a century ago; its meaning has grown with our growth: under your supreme leadership we hope to see our youg men follow it into battle alongside of the Union Jack.

Yours very sincerely,

Ch. Weizmann


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# Bezalel Shows 15th Century Haggada

By M. NARKISS

THE latest addition to the Bezalel National Museum's collection of illuminated manuscripts is a valuable *Haggada* from Germany that dates back to about 1460. It is to be known henceforth as the Yahuda Haggada, in honour of the late Professor A.S. Yahuda and his wife, Ethel Rachel, from whose hands the writer of these lines received it in the United States last year as a gift to the Museum. To our great sorrow she did not live to see it exhibited in Jerusalem. May these lines serve as a memorial to this noble woman.

Two special features distinguish this particular Haggada. Every page is illustrated; and the illustrations fall into three cycles of distinct character that are worked in together. This is a revival of an ancient tradition for illuminated *Haggadot* that goes back at least to 13th century Spain.

The first cycle depicts the Seder ceremonials, in which our artist, evidently because of his love for genre, includes the preparation of unleavened bread, beginning with the milling of the flour and the drawing of the water — which according to tradition had then to stand overnight — through the kneading, the rolling, the perforation and the baking. The second series illustrates the *Haggada* itself, beginning with the passage "Slaves we were unto Pharaoh in the land of Egypt" and it represents the Exodus: the four sons—the wise, the wicked, the simple and the inarticulate; the wise men of Bnei Brak; the preachers; Rabbi Eliezer, Ben Zoma, etc.; and, incidentally, a series of events from the life of Moses as told in the Midrash, original in their Jewish conception unlike the Biblical tale known to the Christians.

The third cycle, which begins at the conclusion of the thanksgiving prayers associated with Grace after meals consists of drawings of other Bible stories, again afforded great interest by their Midrashic foundation. It begins with our legend about the childhood of Abraham, who recognizes at the age of three that there is only one God and shatters his father's idols. Nimrod condemns him to the furnace, from which the angels save him. The cycle continues with the lives of Isaac, Jacob, Joseph, Moses, Joshua, Samson, David, Solomon, Jonah and ends with the coming of the Messiah. The Sephardi *Haggada* which apparently influenced the Ashkenazi one, has instead the symbol of the Messiah in the shape of the reconstruction of the Temple. The Ashkenazi legend on which is based the same artist's "Second Nuremberg *Haggada*" (at the National Museum there) begins with the Original Sin.

The author, who is evidently also the illustrator, draws well and with ease. He does not seem to belong to any specific school or atelier, but the standard of the traditional media of which he knows how to avail himself is more than adequate, and he has learned a great deal from contemporary drawings by competent artists. The media which tradition has placed at his disposal are somewhat obsolete—he still uses drolleries, which are out of fashion in his age, and he still draws buildings supported by animals, in the old Romanesque style. But his clothes and his outlines, realistic and almost genre, reveal his true chronological place. His style fits his conception happily. It seems he paints his figures and his objects without first having outlined them, but then goes over the paint with his pen to supply exterior lines, a principle followed in our day by so dynamic an artistic personality as Dufy. At times we are startled by the sight of a group of trees whose green paint is covered with such black pen strokes.

Our artist's colours are red, blue, and yellow, which he does not mix. Sometimes he also uses green, brown, and white — all watercolours or tempera — or gold and silver leaf, polished with a burnisher after being deposited on a "*Bolus*" background. The gold has retained all its brilliance, but the silver has become corroded.

The script is beautiful, typically Ashkenazi. The ink for the scribe's quill is generally black, but words that are meant to stand out are drawn in green, red, madder lake or even gold ink paint. Since Hebrew has no capitals, the titles are written out in large vari-coloured letters, richly filled in with animal and grotesque motifs.

The illustrations are supplemented by rhymed explanations in Hebrew, for which Yiddish or German words are substituted in tight spots. They are humorous, good-natured and gay. The construction of some of the verses is more than just skilful, and they may originate from some folk epic poem connected with the Pessah *Haggada*. However, they also recall the rhymes that were popular in French and German literature and were generally preceded by the words "The Writer" or "The Illustrator" (said). In fact, in one of the *Haggadot* at the Paris National Library the rhymes are all headed by the inscription "*Maamar hagalaf*" ("The draughtsman said"). Most of the verses are represented on streamers, a sort of flying scroll which is also characteristic of the period.

### Great Taste

The artist scribe lays out his page with great taste. It generally consists of 13 lines of script, with drawings running along the outer margins and the lower edge, so that when the book is open a border runs along three sides of the double page, whose upper margin only is left blank.

Two illustrations from the Yahuda *Haggada* are reproduced above. Those that appear on Page 20a, which form part of a whole with 19b to their right, belong to the cycle of *Haggada* illustrations. 19b represents the Egyptians pursuing the Israelites; on 20b we see Moses at the head of the people, lifting a golden staff to divide the waters. The pillar of smoke follows the procession of Israel, the pillar of fire precedes it, and angels go before it. The sea is peopled with all kinds of fish, with a sea wolf and even a mermaid — a figure which even among the Jews plays a most important part in artistic ornamentation from ancient to mediaeval times. The crowd that follows Moses is here a coloured mass dominated by green, blue and yellow. The angel above the pillar of fire has golden wings, and the pillars of the cloud and of fire are treated like the sky.

The *Haggada* consists of 40 pages. Only the last, which may have contained other drawings or the signature of the author-artist, is missing.

Those were the days when our *Haggada* was taking shape, and when Germany in particular was distinguished by an important school of Hebrew scribes and illustrators, many of whom were active from the first quarter of the 15th century to the invention of the printing press and beyond. We can be proud of the Jewish artist who created this our *Haggada*, which is a most valuable addition to the modest collection of publicly-owned illuminated manuscripts in Israel. Photographic slides of all its pages, in colour make up the Bezalel Museum's Exhibit of the Month for April. The photographer is Mr. Alfred Bernheim of Jerusalem, and the colour negatives were supplied by Mr. Fred Monosson of Boston, a devoted friend of the Museum.

# Two Christian Haggada Translations

By E. D. GOLDSCHMIDT

THE domestic Passover celebration with its rites and customs has frequently attracted the curiosity of Gentiles and is mentioned in several early Christian works. The *Haggada* itself has twice been translated by Christian scholars.

The author of the first of these translations was Thomas Murner (1475-1537), a Franciscan renowned as theologian, jurist and poet. At the request of his Order, he undertook the translation into Latin of 24 Hebrew tractates, the first of which — and probably the only one — was the Passover *Haggada*, under the title: חגדה של פסח *Ritus et celebratio phase iudeorum cum orationibus eorum et benedictionibus ..... Per egregium doctorem Thomam Murner ex hebreo in latinum traducta eloquium.* (Frankfurt 1512).

Murner promised to present a literal translation of what seems to have been a manuscript, since it is highly improbable that the German monk could have had knowledge of the few Spanish and Italian prints then in existence. He describes his original text as consisting of unpunctuated and punctuated parts, the former containing the "rubrics" (headlines and instructions) and the latter the prayers themselves. He repeatedly describes the ritual as "absurd," because according to Scripture it is connected with the sacrifice of the Passover lamb, for which there was no Scriptural basis in the Diaspora.

The removing of leaven, baking of *matza* and other preparations for the festival are extensively dealt with, though not without mistakes. It is stated, for instance, that the Jews submit their cleaned pots and pans to the rabbi for his approbation, or that four cups of red wine are placed before every participant in the celebration — an error which has also intruded into the seven Durer-like woodcuts illustrating the book.

As regards the translation itself, its author apologizes in the preface, with somewhat assumed modesty, that he did not learn Hebrew in his childhood and only in later age "donned a poor tunic of Hebrew." It was poor indeed, for his translation is full of mistakes and a source of endless amusement to the reader acquainted with the original. While he was careful to use for passages from the Psalms "our translation," i.e., that of the *breviarium*, he reveals elsewhere a complete ignorance of the rabbinical idiom.

*bi-B'ne Berak ac cum filiis Berok* (with the Sons of Berok);

*hotsi et sfrmo min hak'hil as prope eduxit eos ejus de proble* (he removed his bones away from the righteous);

*barukh ha. Koneged arba'a banim dib'ra tora as Benedictus ipse super quattuor filiis sermonum legis* (blessed be he over the four sons of the sermons of the law);

and *v'hi sheamda la'avoteinu velanu as ipsique insurrexerunt adversus patres nostros et nos* (and they revolted against our fathers and ourselves).

In this way the translation continues. Many sentences make no sense at all, much is omitted or wrongly combined, and the whole is a poor performance. However, the author seems to have been acquainted with certain Jewish customs. Thus, he interrupts the story with an explanation of *hamakom* and *hakadosh* (names used for God) informing the reader that outside their *Schul* (*extra scholam*) the Jews do not pronounce the true name of the Almighty; or, dealing with Rabbi Yehuda's abbreviation of the ten plagues, he finds that it cannot be rendered into Latin.

In one or two places a certain animosity finds expression; so when he remarks that, when the *matza* is shown to the celebrants they gaze at it in awe as if it were a monstrance; that they pour wine down their throats in a "pompous and lascivious way," and that, since they are unable to obey the divine precepts, they have evolved all kinds of inventions and ceremonies.

Despite its many shortcomings the beautifully printed little book probably conveyed to its readers some notion of the Jewish Passover rites.

* * *

IN a different category altogether is the other translation, which appeared a century later. Dedicated to the Great Elector, Friedrich Wilhelm of Brandenburg (1620-88), it is called חגדה של פסח *Liber rituum paschalium. Mit was für Ceremonien und Gebrauchen die Juden das Osterlumb gepessen haben. Translatus a Joanne Stephano Rittangelio .... Regiomonti 1644.*

Its author, the Protestant Professor J. St. Rittangel, who edited the text with a Latin and German translation, states in his preface that it was his intention to dispel erroneous views of Judaism. He says that when he received the little book and realized its "beauty and great worthiness," he resolved to translate it literally, although he found that the German language was not a match for the delicacy of Hebrew.

On the whole, this translation is quite satisfactory. There are only very few mistakes, such as the rendering "the dispersion of the people throughout the roads of the country" (for *perishat derekh eretz*), or that the bitter herbs are said to symbolize straw. But the preparations for the festival, the removal of leaven, and the *Seder* itself, are treated with the greatest respect. Though literal, the translation is very readable and stimulating. In the main part of the *Haggada* as well as in the appended songs.

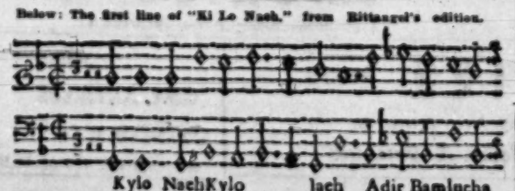
The Jewish reader, too, finds information about certain customs, owing to the fact that, on several occasions, the author himself participated in the celebration. One of his most interesting observations is that the opening of the door before the recital of "Pour out Thy wrath upon the heathen" (Ps. 79:6) was performed with frightening noise, accompanied by the pre-arranged appearance of a picture showing the Messiah riding into Jerusalem on his donkey together with the Prophet Elijah. This is explained to the children, whereupon the Psalm verses are recited by all at the top of their voices. Of equal interest are engraved music notes for the hymns *Ki lo nach* and *addir hu*, from tunes which the author had heard in Jewish homes.

An unusually outspoken remark is to be found in the last part, which describes the custom not to serve any food or sweets after the end of the *Seder*; for, says the author, the Jews do not gorge and guzzle after their holy ceremony as they do on other festivals, notably on Purim; and he concludes with a bitter complaint that, in this respect, "Christians have no consideration even for the day of Holy Communion."

This second translation no doubt did much to promote the understanding of the Passover celebration of the Jews among their Gentile neighbours.

Above: "Matza Zu" — from Thomas Murner's edition of the Haggada (Note the four cups in front of each celebrant).

Below: The first line of "Ki Lo Nach," from Rittangel's edition.



Kylo NachKylo Jach Adir Bamlucha

# *Passover: Folklore and Legend*

*Outstanding in more than one respect among the many books on the subject is "Passover — Its History and Traditions" by Theodor H. Gaster, Professor of Comparative Religion at Dropsie College, Philadelphia, and an authority on ancient Near Eastern Civilization. In his book (published by Henry Schuman, New York 192 pp., $2.50) he tells the story of the festival, linking most attractively the traditional account with results of modern research. The following extracts illustrate Prof. Gaster's method.*

## The Miracles of Moses

WHEREVER the tale of the Liberation was told, teller and hearer alike loved to embroider its detail and to weave around the record of fact the gossamer web of fancy. The Biblical story itself is full of legendary traits.

Moses, the hero of the tale, possesses a wonder-working staff, endowed with all the properties commonly associated in popular lore with magic wands or saints' rods. It can assume the shape of a serpent, turn rivers into blood, bring on destructive plagues, divide streams, and produce water from rocks. This staff is the direct counterpart of the magical "pointing-stick" still used among the Blackfellows of Australia, and it is the prototype of what survives in degenerated form in the standard apparatus of the modern conjurer. More than this, it is but a milder equivalent of the wondrous weapons characteristically borne by the heroes of myth and romance — Indra's "whizzing bolt," Arthur's Excalibur, Siegfried's Balmung, and Odin's spear Gungnir. In the popular imagination, no hero could be without such equipment.

Before sending him on his mission, God supplies Moses with three tokens of authority: his staff turns into a serpent and then resumes its normal shape; his hand becomes leprous and then recovers; and he converts water to blood (Exodus 4:1-9).

## Recurrent Themes

All of these signs recur elsewhere in the Biblical saga. When Moses and Aaron first appear before Pharaoh, Aaron casts forth his staff, and it turns into a serpent (Exodus 7:8-10). When Miriam, the sister of Moses, objects to his taking a Cushite wife, she becomes a leper, but is subsequently allowed to recover (Numbers 12:1-15). And when Moses wishes initially to demonstrate God's power to Pharaoh, he converts the rivers of Egypt to blood (Exodus 7:19-25). We may take it, therefore, that the three tokens of authority were drawn from the repertory of standard miracles in the popular lore of the day.

But there is more to the matter than this. It is a common feature of folk tales all over the world that a hero has to qualify for his mission by performing a set of seemingly impossible tasks. He has, for instance, to bring berries in winter, to wash black wool white, to skin a stone, to bind the waves of the sea, and so forth. It may therefore be suggested that it was a threefold test of this kind that popular imagination originally associated with the choice and appointment of the Israelite leader. Subsequently, however, the real point of the story came to be forgotten, and the miraculous feats performed by Moses were represented as tokens of authority graciously vouchsafed to him by God.

## The Guardian Angel

The host of Israel is said to be accompanied on its march out of Egypt by an "angel of the Lord" who goes before it (Exodus 14:19).

Here again we have an element of popular lore, for the belief in such a protective spirit is well attested among several ancient peoples. The Hittites, for instance, entertained the notion that armies were escorted by a god called Hasamilis who had the power of hiding warriors in moments of peril — an idea which finds its counterpart in the Bible statement that, when the Egyptians were pressing hard upon them, the angel retired to the rear and interposed himself between the Israelites and their pursuers. Similarly, later Nabatean and Palmyrene inscriptions make mention of a god named Shi'a Alqum or "Accompanier of the Host," who escorted caravans.

## Crossing of the Sea

The element of popular legend comes out especially in the story of the Crossing of the "Red Sea" (properly, the Sea of Reeds).

Moses has but to lift his magic staff over it, and immediately God sends a "strong east wind" which blows all night and causes the waters to divide (Exodus 14:16, 21-22).

As Sir James Frazer has pointed out, a very similar story is told among the African tribe of Wafipas. One of its kings, it is related, was once fleeing from his enemies when he found his path obstructed by the expanse of Lake Tanganyika. No sooner, however, had he sacrificed a sheep, dipped his staff in its blood and struck the waters therewith than they immediately parted to afford him passage. (The point of the story is, of course, that by virtue of the sacral blood the staff acquires "divine" properties which compel the obedience of the waters).

The story is also not without parallels elsewhere. Josephus and various Greek historians relate that when Alexander the Great marched against the Persian host of Darius, the Pamphylian Sea miraculously drew back and permitted his army to march through it. In a similar vein, too, the Roman historian Livy solemnly records that when Scipio the Elder was laying siege to the city of New Carthage, during the Second Carthaginian War, the god Neptune suddenly came to his aid by causing the waters of an intervening canal to recede so that the invaders could cross it.

It is probable that in most of these instances, the legend of divine intervention clothes the memory of a remarkable natural phenomenon, for cases are indeed recorded of a sudden recession of waters due to the action of strong winds. In 1405, for example, and again in 1645, a strong wind drove back the waters of the Rhone into the Lake of Geneva for a distance of about a quarter of a league. "It looked," says the record, "like a wall of water (cf. Exodus 14:22!) ... and the inhabitants could go down on dry ground between the bridges and pass from one bank to the other." It is recorded also by an eye-witness that, on one occasion, the waters of Lake Menzaleh at the entrance to the Suez Canal were driven back by the east wind as much as seven miles!

An incident of this kind would naturally form a ready theme for popular myth and legend.

Before its waters had parted, the Israelites, confident in the protection of God, had been quite willing to jump into the Sea and swim, or wade across it; and the various tribes had even quarrelled with one another for the honour of entering it first. Benjamin, the youngest of them, took matters into his own hands and jumped in. This so enraged Judah that her princes started to pelt the Benjamin tribes with stones. God, impressed by the devotion of both tribes, decided to reward them. Jerusalem, the abode of His presence, was therefore located in the territory of Benjamin, while the royalty of Israel was conferred upon Judah.

*Pharaoh was not drowned. At the end of 30 days, God hauled him out of the "Red" Sea. He will never die, but stands forever at the gate of Hell to proclaim to all earthly monarchs who pass through it that there is indeed no god like the Lord.*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# GAZIT, ISRAEL INVESTMENT COMPANY LIMITED

## BALANCE SHEET AS AT DECEMBER 31, 1954

| | IL. | IL. | 31.12.1953 IL. |
|---|---|---|---|
| **CAPITAL AND RESERVES** | | | |
| Share Capital, authorized, issued and fully paid: | | | |
| 500,000 "A" Ordinary Shares of IL. 1 each | 500,000 | | |
| 50,000 "B" Ordinary Shares of IL.10 each | 500,000 | | |
| | | 1,000,000 | 500,000 |
| Bonus Shares proposed to be distributed | | 20,000 | — |
| Capital Reserve | 50,000 | | |
| Less: Proposed distribution of bonus shares | 20,000 | 30,000 | 12,312 |
| Profit and Loss Account: | | | |
| Balance of Profit | | 8,063 | 6,002 |
| | | 1,058,063 | 518,314 |
| **CURRENT LIABILITIES AND PROVISIONS** | | | |
| Sundry Creditors, including provision for taxation | 15,782 | | 198 |
| Proposed Dividend | 41,957 | 57,739 | — |
| | | 1,115,782 | 518,452 |

| | IL. | IL. | 31.12.1953 IL. |
|---|---|---|---|
| **INVESTMENTS** | | | |
| Securities, at cost or at nominal value, below the aggregate market value | | 896,171 | 491,131 |
| **CURRENT ASSETS** | | | |
| Sundry debtors and accrued income | 20,322 | | 3,673 |
| Cash at Bank | 199,289 | | 23,648 |
| | | 219,591 | 27,321 |
| | | 1,115,782 | 518,452 |

S. HOOFIEN, Dr. A. BARTH } Directors

**REPORT OF THE AUDITORS TO THE SHAREHOLDERS OF GAZIT, ISRAEL INVESTMENT COMPANY LIMITED.**

We have audited the above Balance Sheet and the Profit and Loss Account annexed thereto and have obtained all the information and explanations which, to the best of our knowledge and belief, were necessary for the purpose of our audit. In our opinion, proper books of account have been kept by the Company so far as appears from our examination thereof.

The said Balance Sheet and Profit and Loss Account are in agreement with the books of account, and in our opinion, and to the best of our information and according to the explanations given to us, the said Balance Sheet gives a true and fair view of the result of the business of the company for the year ended on that date.

Tel Aviv, January 26, 1955. BAWLY, MILLNER, RIECK & CO., Public Accountants — Auditors.

## PROFIT AND LOSS ACCOUNT FOR THE YEAR ENDED DECEMBER 31, 1954

| | IL. | 31.12.1953 IL. |
|---|---|---|
| General Expenses | 1,229 | 16,941 |
| Net Profit, carried down | 58,998 | 6,002 |
| | 60,227 | 22,943 |
| Provision for Taxation | 15,000 | |
| Proposed Dividend: | | |
| 5% on Ordinary "A" and "B" Shares (incl. 2% free of Income Tax) | 41,957 | |
| Balance of Profit carried to Balance Sheet | 8,063 | |
| | 65,020 | |

| | IL. | 31.12.1953 IL. |
|---|---|---|
| Dividends received, including Bonus Shares at nominal value | 28,361 | 22,943 |
| Interest and commission received, including accrued interest | 31,866 | — |
| | 60,227 | 22,943 |
| Balance of Profit as at December 31, 1953 | 6,002 | |
| Net Profit brought down | 58,998 | |
| | 65,020 | |

# 'A' Line Draws Applause and Doubts

Jerusalem Post Fashion Reporter

MODELS that should make this a distinguished season were revealed to an overflow audience at the Sharon Hotel last Thursday night. It was the first show of the year sponsored by the Fashion Union and the General Merchants Association—Fashion Branch.

After-show interviews gleaned the following comments: This show need take "no back seat for Hollywood" Mr. and Mrs. M. A. Emeson, owners of two retail shops inside the film studios section, said. The Emeson's are in this country on a visit and are making trade contacts. They are bringing in a new cotton "ale. jersey" which they feel can be woven and fashioned here.

The owners of "Maison Marcelle" of Lilieburg, in the Belgian Congo, thought that excellent taste was shown throughout the show. They were buying at Ilka before going on to Paris to place their spring orders.

Another US West coast team, Mr. and Mrs. Otto Brown of Los Angeles, jewellery buyers, were completely unprepared for such a striking show. They wondered if women here would wear these models, as they thought some were even too striking for their home town.

Women here will wear these models, for by and large, the seven exhibiting retail shops have skilfully adapted the newest look to local figures and needs. Not so many stiff petticoats will be used, as they make one much too hot. However, the very "A" look will have few takers, as it does not show the feminine figure to the best advantage.

SINCE the two exhibiting fur firms are in a class by themselves, we will take them under review first. Stefan Braun's approach to fur is that of an artist who delights in moulding his material into a thing of beauty. His fabulously dressed black broadtail, with an exquisite leg o' mutton sleeve, had a ruffled lavender lining that added to the coat's luxuriousness. White broadtail, Stefan Braun chooses to turn into suits and his formal evening suit that was shown during the winter has now been transformed into a slim skirted suit with a full raglan blousy jacket.

ROSEN, whose exhibits will be off to Stockholm shortly, has given a black Persian lamb what might be called a round look, a completely new approach to this popular fur. White ermine was used for a collar tie. The full, draped collar and wide turned-up cuffs gave fashionable emphasis to a luscious grey broadtail.

WEDDING dresses usually turn up at the end of a fashion show, but alphabetically speaking, a dream gown was part of the Bat-Adam collection. On a stiff pale pink foundation, white tulle was softly draped over the front, falling straight in the back. The embroidered tulle bodice had long sleeves.

FROM the Bush collection an afternoon dress destined "to find high favour, is of white piqué with straw braid accenting its long princess line.

Englander Sisters added their special twist to a slim cotton cocktail frock that had a wide, softly draped neckline and bodice.

PLAID cotton chiffon, a lovely new material, was used by Feldman for a charming full-skirted afternoon frock. Another sure hit by this firm was a blue shantung with sunburst pleated skirt and a wide pique collar that followed the off-shoulder line. Feldman really outdid themselves, though, with a short evening dress in delicate lilac whose strapless bodice was softly draped round the form from bosom to hip. The flower pattern of the skirt was accented by embroidery with a paillette in each centre.

A statuesque formal gown by Gizi-Ilush, in bois de rose chiffon, had two flowing panels that fell gracefully in the back from each shoulder. The panels can be draped dramatically.

GENIA'S printed cotton dress with a long line jacket was good, while her pin striped suit — the "A" again — was perfect for ladies bound for the maternity ward. One of the star pieces of the show was the blue-black ottoman collarless coat, simply but elegantly tailored, its only decoration the divided outsize pockets.

Another of the frocks that was received with pleasure was Ilka's blue linen, with "permanently" pleated skirt. The very full dotted skirt shaded to deep blue at the hemline. For practical elegance, Ilka showed a reversible "A" line coat with a full skirted frock that had a wide draped neckline.

### Hats and Shoes

Both Irma Steiner and Bebe Spitzer, the exhibiting milliners, made wide use of the small hat with the turned up brim that sits squarely on the head. Of the larger hats, Bebe Spitzer had a lovely, wide, draped black hat that lent enchantment to a silk afternoon frock, and Irma Steiner made a dramatic tulle picture hat.

In shoes, Beny went from the very high heel opera pump to the low squat square looking quaker shoe complete with buckle. In the popular blonde leather he showed delicate sandals with side button, and he lined the heel of a black suede pump with rhinestones. Shoes, like hats, are gay this season — so that Beny's collection had all the wanted colours.

The small, boxy bag is still popular, but Hochberger's Haarnak adds an attractive bag shaped like a cosmetic case as well as some ones in straw — and round as a sausage. Colours complemented the outfits. A delightful addition to complete them were the umbrellas and parasols supplied by Gewurtz. This is a fashion that should certainly take hold in this sunny clime. Ayal's gloves were mostly specially made to match each particular frock.

Costume jewellery for this season runs to strands of large coloured beads and bunchy earrings and bracelets. Bijou's collection for this show were especially summery and gay. Their delicately traced neck-lace of brilliants and drop earrings lent glamour to the more formal wear. Lucie-Anne's becoming hair-do's and Hansi Pilser's make-up had the mannequins looking their trimmest at all times.

As a new departure, the show was designed as a fashion magazine and each of the firms exhibited against a background of their particular shop windows. Fashion co-ordinator, Mrs. Helen Albam, kept things moving at a lively pace.

Ruth's "A". Her the first seen locally since Christian Dior introduced it at his latest Paris shows brought terrific applause. Irma Steiner's hat follows the "A."

Top left Ilka's simple blue linen with candy striped petticoat. Gewurtz's chic parasol and Ayal's gloves to match. Lower left— Bat-Adam's young looking pink organza has a big bow across the back. Mannequin carries a Gewurtz parasol of the same material and wears an Irma Steiner flower bonnet. Lower right — Englander Sisters white and black striped cotton with pique collar is likely to become one of the popular models of the season.

Photos by Pinn

GIFTS FOR THE LADIES

KLM's trim hostesses opened the show when they came down the ramp with an outsize flight bag filled with gifts and flower baskets that had been flown in especially for the occasion.

Just as the ladies had settled back from this pleasant surprise, the mannequins appeared with flower baskets filled with gifts from Tel Aviv's Femina Perfumery, thereby causing a near riot.

## Clear Cut

TRUDE, one of Tel Aviv's well known milliners, prefers the clear-cut line, and youthful and wearable hats, she revealed as she displayed her collection last Sunday.

She likes colours — all shades of yellow, red for mornings, dark blue for afternoons, grey, mauve and pink for evenings, and of course white. The materials she uses this season range from thick *paillasson* to panama, *bulluk* and *lisse*, as well as *mousseline*.

Interesting and new-looking were two bretons — one of white straw trimmed with a silk band of Turkish design, the brim wavey in front and the other for afternoons of grey *paillasson* with mauve organdy wrapped around the crown in the form of a turban that fell in three straight pleats at the back.

The "A" was fittingly represented in a white straw with a green dotted red straw ribbon as trimming. Trude's pirate hat was original and daring. It was a large lilac cloche made of straw. For garden parties, she had a very big cartwheel of white straw with the top covered with white tulle.

Smart accessories were by "For You."

R. F.

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## Appointing the Judges

AFTER Moses had bestowed his blessing upon the Israelites, he asked them to propose capable and pious men, that he might appoint them as judges and leaders over them. He said: "If a man were to present himself to me as a candidate for this position of honour, I alone should not be able to decide to what tribe he belonged, and whence he came; but you know them, and hence it is advisable for you to propose them. Do not think, however, that I feel I must abide by your choice, for it depends solely upon me whether or not they shall be appointed."

The people were very eager to carry this plan of Moses' into execution, and requested him to settle the matter as quickly as possible. But their motive was self-interest, for every one among them said: "Moses will now appoint about eighty thousand officials. If I myself should not be among them, surely my son will be, and if not he, my grandson, and with a gift of some kind it will be an easy matter to induce such a judge to look after my interest at court."

Moses, of course, was not deceived about their true sentiments; still, he paid no further attention to them, and picked out the best men among the people, though they were not possessed of nearly all the good qualities Jethro had thought essential for judges and leaders of the people. With kindly words he invited them to assume their offices, and said: "Blessed are ye that are judged worthy of being leaders of the children of Abraham, Isaac, and Jacob, of a people whom God called His friends, His brothers, His flock, and other titles of love." He impressed upon them that they must possess much patience, and must not become impatient if a lawsuit is brought before them more than once.

"Heretofore," he said, "you belonged to yourselves, but from now you belong to the people; for you judge between every man and his brother and his neighbour. If ye are to appoint judges, do so without respect of persons. Do not say, 'I will appoint that man because he is a handsome man or a strong man, because he is my kinsman, or because he is a linguist.' Such judges will declare the innocent guilty and the guilty innocent, not through wickedness, but through ignorance; and God will reckon the appointment of such judges against you as a perversion of justice, on account of your respect of persons.

*AFTER these admonitions, Moses instructed the new judges in legal procedure, in both civil and criminal cases, and at the same time urged the people not to deny the judges the veneration due them. For great is the importance of justice. For him who hates it, there is no remedy; but the judge who decides conscientiously is the true peacemaker, for the weal of Israel, of the commonwealth, and indeed of all living creatures.*

From Louis Ginsberg's "The Legends of the Jews," translated by Henrietta Szold (Philadelphia 1947).

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Every Woman
*can look her very best after adequate treatment.*

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The Results of the NIKI Prize Competition

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**The First Prize, IL.25.- in Cash goes to:**
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**Second, third and fourth Prize, a live duck each, goes to:**
Anni Voss, Ramat Gan; Ida Cohen, Holon; Berta Daube, Tel Aviv

**5th — 14th Prize, a Pix Ballpoint Writer, to:**
Anni Aufricht, Tel Aviv; Hilda Nativ, Kfar Saba; Berta Epstein, Jerusalem; Sophie Post, Jerusalem; Ada Berkovits, Tel Aviv; Anne Lery, Jerusalem; Miriam Bat Mordech, Jerusalem; Rachel Korn, Haifa; Yungiee Tsu, Tel Aviv; Elizabeth Drechsler, Tel Aviv.

**15th — 24th prize, a modern Brief case, to:**
Hermann Prins, Rechovot Mintedorf; B. Unger, Kiryat Motzkin; Frina Gorali, Jerusalem; Edith Cohen, Bat Galim; Roisman, Haifa; Ruth Meros, Tel Aviv; Jeanie Passmann, Tivon; Dina Kaplan, Tel Baruch; Irma Steinbrecher Jerusalem; Chava Sterchnow, Meged, Pardess Hanna.

**25th — 40th prize, AKA's finest Confiture, to:**
Renee Smith, Beersheba; Edith Moses, Kiryat Haiik; Hilde Lampert, Nahariya; Hanna Rapp, Tel Aviv; Bella Kahn, Ramat Gan; Herta Kaufmann, Beersheba; Max Grossberger, Kiryat Arsal; Lotte Lichtblau, Haifa; Emmy Freudenfels, Tel Aviv; M. Bronyes, Haifa; Tsvi Gur, Jerusalem; Avram Holzmann (No address, please write once more); Ilivia Hornstein, Tel Aviv; Rachel Cohn, Shikun Ahvidor; Lieut Kaufmann, Ramat Gan.

Each participant will receive a prize. All prizes will be sent to winners.

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## More Passover Dishes

By Molly Lyons Bar-David

PASSOVER seems such a long week if there isn't variety in the diet. The children, for instance, are bound to want candy. Here's a recipe that is reasonable (comparatively) to the cost of sweets, and is very nice:

### Passover Candy

*2 cups sugar, ½ kilo carrots, ¼ tsp. ginger, ½ cup chopped peanuts.*

Grate carrots coarsely. Add sugar and simmer on very low flame for about an hour and a half, stirring occasionally. Test by dropping some of mixture in cup of cold water. It is ready when it drops in one piece (it should not spread). Add ginger and nuts. Spread on a buttered plate and mark in squares. Cut when cool.

---

This treat will delight your guests at tea time. You can make them in a wonder pot if you haven't got an oven, but of course that takes a lot of time.

### Passover Rock Cakes

*90 grams margarine, 50 grams sugar, 30 grams chopped nuts, 180 grams fine matza meal, Lemon rind, 2 eggs, Milk or water, if needed.*

Cream margarine and sugar. Mix nuts, meal, raisins, rind, and add these alternately with the beaten eggs to creamed margarine and sugar. Mix well, place in rough heaps on a greased tin and bake in a fairly hot oven for 15 to 20 minutes. Use the milk or water only if the mixture is too thick.

### Passover Sponge Cake

*9 eggs, separated (I use six, but 9 is what the traditional recipe calls for), 1¼ cups sugar, 1 lemon, grated rind and juice, 1 scant cup of potato flour.*

Beat the egg yolks until light and creamy, adding sugar gradually. Add grated rind and juice of lemon, beat thoroughly, and stir in potato flour a little at a time, beating after each addition. Fold in stiffly beaten egg whites. Turn into a spring form or paper lined cake pan and bake on medium heat for about 45 minutes. This is a large cake.

---

In Israel, fortunately, we have *kosher-le-Pessah* baking powder which makes it possible for you to use your favourite *hametz* cake recipes, but substituting *matza* meal for flour. You will want about two-third the normal measurement of flour, and you should add an extra stiffly beaten egg white or a third more baking powder. Passover is easy in Israel.

Desserts can be very interesting at Passover, and they mark the difference between this night and all other nights. Quick to cook, too. Matza Charlotte is extra festive for the holiday.

### Matza Charlotte

*3 matzot, Water, 3 eggs, separated, margarine, ¼ cup sugar, 3 cups fruit, any kind (apples, strawberries) fresh or tinned, ¼ cup chopped nuts, ¼ cup raisins, ¼ tsp. cinnamon.*

Soak *matzot* in cold water to cover until soft. Squeeze out excess water. Stir in beaten egg yolks, sugar, fruit, nuts, raisins, cinnamon and fat. Fold in beaten egg whites last and turn into a casserole or well-greased pudding dish or wonder pot. Bake until golden brown on top (about 45 minutes in medium oven). Serve plain or with wine or lemon sauce.

### Carrot Pudding

*3 cups grated raw carrot, 3 tbsps. matza meal, 1 cup sugar, 5 eggs, separated, ½ cup potato flour, ½ cup peach or other jam, ¼ cup white wine, 1 lemon, rind and juice.*

Mix ingredients in the order listed, adding the stiffly beaten egg whites last. Turn into a well-greased pudding dish and bake for about three quarters of an hour at medium heat. Serve hot or cold, with or without whipped cream, or dessert sauce.

One of the best Passover puddings I know, made almost entirely of vegetables, tastes like the finest fruit cake. It is a steamed pudding and requires hours of cooking, but it also keeps in the refrigerator for weeks.

*½ tsp. salt, 1 tsp. cinnamon, ½ tsp. ginger, ½ cup sugar, ½ cup matza meal, ½ cup raisins, 1 cup grated raw carrot, 1 cup grated sweet potato, 1 cup grated plain potato, (if you have no sweet potato, you can use 2 cups white potatoes), ½ cup jam, 1 lemon, juice and rind, 1 pkg. margarine.*

Mix all together. Put into a tightly sealed pudding dish or tin (2/3 full). Put in boiling water and cook for about three hours. It melts in your mouth and is super-delicious.

---

This is also a very nice dessert. Serve with lemon sauce (made of juice, sugar, potato flour and margarine) or wine sauce (recipe given last week).

### Matza Meal Pancakes

*½ tsp. baking powder, 3 eggs, 1 cup milk or water, 1 cup matza meal, ½ tsp. salt, 5 tbsps. sugar, Raisins, Fat for frying.*

Mix all together and fry in hot fat. Serve hot with sauce or sprinkled with sugar and cinnamon.




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# SEARCH FOR HAMETZ

By EPHRAIM KISHON

I am not bigoted in the religious sense of the word, but still, for me Pessah is Pessah. All year round, I might here and there dodge a precept or two, but when Pessah comes, I don't touch *hometz* for seven days, only *matzot*. And don't think I do this because of the instructions the Chief Rabbinate inserts in the papers or because I am allergic to bread. Far from it! I simply abide by the commandments because I don't want to shock the neighbourhood. However...

• • •

SOME days before Pessah, I was walking in our street, when suddenly I bumped into Mrs. Roschstein coming out of the corner grocery. In her hands she was carrying a yellowish mass of uncertain origin. I asked her what it was and the woman blushed to the roots of her hair and told me she had bought a pound of yeast because her husband had grown a number of boils in a certain place and the doctor had prescribed a yeast cure.

I was somewhat surprised that Mrs. Roschstein should blush for a few boils, wherever they might be, and assured her that they would vanish in no time. Later, I met two more housewives carrying the yellow stuff, but I supposed they did not have enough *hometz* at home and had bought some so as to get rid of it later.

When I told Shmulevitz about this rage for yeast, he blew his top and indignantly hinted at the connection between the yeast and the impending shortage of bread. I naturally shrugged off his insinuations, but during the night had time to ponder them as I tossed about in my bed, unable to sleep because of the noise. The bread factory in our neighbourhood was working on three shifts.

• • •

I would have forgotten all this, had not Yehezkel Gooseman told me about an even stranger experience he had.

The Shmulevitzes had invited him for five o'clock *matzot* and they were sitting at the white-covered table, solemnly guzzling the somewhat dull fare, when all of a sudden little Yigal, the Shmulevitzes' precocious *sabra*, burst into the conversation with the following sharply clipped phrase:

"Why dontweat bread t'night. *lama lo?*"

"*Yigal, ze lo yafe!*" Mama Shmulevitz tried to soothe him. "You know we don't eat bread this week because we came out of Egypt."

"*Lo sachon!*" the sensitive child roared back. "You only forbade me to tell the *dod* that we always eat bread and I won't tell him, but why don't we eat bread tonight?"

"He is pulling our leg, the little rascal" — Shmulevitz cooed. "The child has an amazing sense of humour..."

"*Sensamor shtuyot!*" Yigal shouted and ran towards the cupboard. Shmulevitz tried to catch him in a flying tackle, but missed. He hit the cupboard, its door flew open and out rolled 35 loaves of bread and 106 rolls.

• • •

GOOSEMAN was burning with holy wrath as he told me about this sacrilege, and I thoroughly shared his ire. But more surprises were in store for me. Yesterday, for instance, I saw Mrs. Diamondstein taking her toaster to the electrician. I am not curious by nature, but I wanted to find out why she had to repair it just at Pessah time, so I went in and asked her. Visibly frightened, the woman told me that she had baked her husband dietary *matzot* as he was suffering from hyperacidity, and the doctor had advised to have the dietary *matzot* toasted.

I asked for the recipe of the dietary *matzot*, and Mrs. Diamondstein willingly obliged:

"Take 5-6 pounds of *matzot* flour, potatoes and salt. Add *basher le-Pessah* yeast, knead well, put in medium oven and after half an hour take out crisp, tasty dietary *matzot*..."

• • •

I liked the recipe, so I gave it to my wife, but as she lacks any medical training, she claimed that it was against the rules to bake *matzot* with potatoes. And we immediately set out to tell the Goosemans about Mrs. Diamondstein's hypocrisy.

We knocked on the door and entered. When Mrs. Gooseman caught sight of us, she became very nervous, threw a coloured shawl over a bowl, put it on a chair and sat on top of it. It looked somewhat strange, but we were so eager to tell Mrs. Gooseman about Mrs. Diamondstein that we did not pay much attention. Mrs. Gooseman kept surreptitiously wiping a white mass off her hands and I remember thinking she must have kneaded plaster of Paris and is now embarrassed at our discovering her secret ambition to become a sculptress.

As I said, we were falling over each other in our eagerness to tell Mrs. Gooseman about the toaster which had to be repaired just now and Mrs. Gooseman was properly impressed and indignant, when all of a sudden we witnessed a curious phenomenon. Mrs. Gooseman was slowly rising heavenward.

At first we could not believe our eyes, but when Mrs. Gooseman had risen to such a height that we had to stand up in order to speak to her, she toppled off the bowl cosed a huge mass of oversized dough.

Mrs. Gooseman broke into sobs. "Please don't judge me too severely!" she implored. "Believe me I had no intention of desecrating the holiday... I simply got used, ever since I've been a housewife to baking bread at home on Pessah... That's an old custom in my husband's family and he insists on my respecting it..."

• • •

RELATIONS with my neighbours have markedly cooled. My wife says they are rumouring that we stuffed ourselves with *hometz* during the holidays.

So that's what comes from being good! And me almost getting ulcers from eating *matzot* for the first three days!

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# Marriage Laws Major Factor in Jewish Group Survival

## By I. M. Lask

IN essence, the Jews are a very large group of families, dispersed almost entirely west of India, with a habit of marrying only with one another. It is true that we have functioned as a group with a recognizabe identity for three thousand years and more. It is true that we have evolved or been endowed with certain distinctive qualities of a mental and spiritual character, and also seem to have a certain number of specific physical characteristics that tend to set us apart from our neighbours. It is true that, like any other persisting human group, we have produced a number of aims, and objects of our own in life, all or any of which may be approved or disapproved of. Yet fundamentally we are a group of intermarrying families, with a group identity that goes back a very long way.

This group of families naturally has certain basic approaches which it has brought with it down the ages. One of these is a habit of acceptance towards a number of fundamental instructions recorded in a book, known as the Bible. Here I am not concerned with the intrinsic inspiration or otherwise of the Bible. What I am concerned with is the fact that certain of its instructions have been complied with for over 2,000 years by our forefathers, our ancestors and our immediate forebears.

### Rarely Uniform

It is doubtful whether there has ever been any full uniformity of Jewish practice and observance. Maybe something of the kind was achieved in and from Babylon during the early centuries of Islam. Maybe there was something of the kind in Eastern and Central Europe from the 16th to the 18th centuries thanks to the existence of the Council of our Four Lands in Poland. Nowadays the Jewish spectrum ranges from the Rosenwald Group to the Natorei Karta and the so-called Cana'anites; from the Kurdi and Daghestani Jews of the Caucasian massif who claim, incidentally, that they are descendants of the tribes of Israel, not of Judah, to the Yemenites who declared when they first came here in the 'Eighties that they were the tribe of Dan; the Negro Jews of Hariem, black Jews of the Malabar Coast, and the Russian Judaizers of Siberia. All of these are sub-groups or tribes within the Jewish group of intermarrying families. Which certainly does not imply that there is, or is likely to be, any sudden outburst of intermarriage between these tribes; although the ultimate meaning of *mizug hagalu'yot* or mingling of the exiles in this country is precisely the creation of conditions favouring intermarriage between Jewish practice varies from place to place and from time to time. But wherever Jews exercise any kind of control of their own circumstances, they observe more or less uniform practices in connection with birth, marriage and dissolution of marriage, and death. The most significant set, which is my direct concern here, are the ones connected with marriage and the dissolution of marriage; which have a direct bearing, that is, not so much on copulation as on its consequences of gestation, birth and the establishment and maintenance of the family.

* * *

LET me make this clear. Here I am concerned not with the family as a human institution but with the family as a, maybe the, basic Jewish institution; not with the family as something holy, but with the Jewish family in relation to the mechanics of the survival of the Jewish group entity.

And once again the purposes of that survival are irrelevant in the present context. If people live, they make their own purposes of living, whether good or bad. The essential thing is that they should live. It happens to be my considered opinion that the purposes which the Jews have discovered, or with which they have been presented, in the course of 3,000 years or so have been good rather than bad; but I admit that I am prejudiced, and in any case the issue is irrelevant. Here I deal with the facts as they have operated in the past and are likely to continue to operate whatever values are attached to them.

The significance of the family in Jewish group life can be indicated by one historic fact: whatever splits have taken place within Jewry have been the result of, or have involved, differences in the practices governing marriage. The emergence of the Jews as such is dated by some to the putting-away of the strange wives in the days of Ezra and Nehemiah. We do not have the story as told by the strange wives, but it would almost certainly help to explain the emergence of the Samaritans as a separate group.

### Karaites and Rabbinites

Similarly, the real mark of the division between Judaism and Christianity was undoubtedly the fact that the Christians admitted, as members of their church, persons who were not entitled to enter the Jewish marriage group; together with the further fact that the Christian view of marriage as a divine and indissoluble sacrament (once marriage came to be admitted at all) was not one which the Jews could accept, for reasons which have remained valid and have in due course come to affect the stand of Western countries in general. This it should be added, in spite of the fact that Jewish lore declares that the only work in which the Lord God engages since the Creation is the pairing of men and maids.

More than 1,000 years ago, the Karaites withdrew from the mass of intermarrying Jewish families. It was not because they insisted on arejecting the entire complex of Jewish practice that had grown up since the Bible. There have been Jewish and other Scripturalists both before and after them. But what was sociologically significant was the fact that they interpreted the forbidden degrees of marriage differently; with the result that marriage between the two sections became virtually impossible and ceased in the course of time. What would happen if a Rabbinite Jew and Karaite Jewess or vice versa in Israel were now to wish to marry I do not know; but it would probably give the civil and "religious" authorities on both sides far more of a headache than the problem posed by Mr. Barak; the solutions for which are, I believe, relatively simple within the framework of Jewish life if the young couple is really prepared to make use of any of them.

### Sabbatians Unacceptable

Almost 300 years ago, many of the immediate adherents of Shabbetai Zvi followed their chosen Messiah into the ranks of Islam, and moved out of the circle of eligibility for marriage with Jews. Not because of their acceptance of a different faith. "An Israelite," as Rabbi Maimon (then Fishman) quoted at one of the sessions of UNSCOP in 1947, "remains an Israelite even if he transgresses."

An unknown number of Marranos left the Iberian peninsula and Spanish and Portuguese dependencies during the 16th, 17th and early 18th Centuries and were admitted to the Jewish communities at their ports of arrival. The guardians of the group tradition, namely the rabbinical authorities, certainly thrashed the matter out very thoroughly before deciding that the Marranos should be admitted without too stringent an inquiry into their antecedents unless there were known and valid reason for such inquiry.

In the case of converts to Islam, there was even less reason for stringency on such grounds, Maimonides having authorized the practice known in Arabic as *thakkieh*; which means dissimulation and surface acceptance of the requirements of the religious majority, and which is still observed where necessary by various sects and minorities within the Islamic world. What mattered was that the Sabbatian followers were reported to observe a festival of "The Extinction of the Lights" accompanied by sexual promiscuity; like certain other sectarian groups of the Christian and Moslem worlds in the Near and Middle East, and in Russia. Whether true or not, this rumour was sufficient to ensure the exclusion of their offspring from the Jewish marriage group, for reasons to be stated below.

In his novel "*Hachnasat Kala*" (The Bridal Canopy), Agnon describes a period some century and a half after the defection of the Sabbatians. Yet one of his characters, one of whose ancestors had been a sympathizer with the false Messiah, fears that knowledge of this ancestor's former sympathies may serve to prevent the marriage of his son. In another story, "Tehilla," the same author describes how the cleavage between the Hassidim and their opponents prevented marriages about 100 years ago. Though that cleavage might have led to a split, the danger proved to be merely local and temporary, for there was no essential difference between the marriage and divorce practices of the two groups.

The most significant of rules that go back for more than 2000 years seems to be the one found in Deuteronomy, Chapter Twenty-three, Verse Three, which reads in English more or less as follows:

"*A mamzer shall not enter the assembly of the Lord; not even to the tenth generation; he shall not make his way into the assembly of the Lord.*"

We do not know what a *mamzer* was when this verse was written. We do not know precisely what was understood by the term "The assembly of the Lord." But we do know the meaning that has been attached throughout the ages by those members of the Jewish intermarrying group who have made it their duty to preserve Jewish tradition and practice. They claimed and claim that it meant and means that a *mamzer* is not permitted to marry a Jew or Jewess as the case may be; and they defined and define a *mamzer* as the issue of incest (the nature of which is very carefully specified) or as the offspring of a Jew and a Jewess who is married according to Jewish practice to some other Jew.

It should be made clear that a *mamzer* is not a bastard in the European sense. To the best of my knowledge the *Din*, or Jewish practice according to the rabbinical interpretation of the Torah down to our days, does not admit any illegitimacy as such; save this one specific ban on the *mamzer*, who is not permitted to contract marriage with a Jew or Jewess, as the case may be.

### Where Din and Law Differ

According to the *Din* a man may have many wives at a time, but a woman may only have one husband at a time. It may be unfair, but polyandry is not known within Jewish group tradition. It is true that the practice of polygamy has been banned among European Jewry for over 1,000 years, that the law of the State of Israel forbids it, and that there is an increasing attempt to restrict it where it is current. Yet the fact remains that the banned Jew in Europe, or the bigamist or polygamist in Israel, has to grant his second or later wife a *get* or bill of divorce before she can marry anyone else, in accordance with those practices that have helped to secure Jewish group survival. Otherwise, any child she may have from any man other than her banned or bigamist husband is going to be a *mamzer*, and ineligible for marriage within the group. But any child of the bigamous husband remains eligible.

All this may appear very far from present-day realities, among Western Jewish communities at least. Yet there are at least two matters which continue to be of significance. One is that of the *aguna*, the woman whose husband has disappeared and who is, so to speak, "anchored" and not in a position to set sail afresh on the seas of matrimony. Then there is the case of the woman whose husband has died without issue, and who is required to participate in an unpleasant and by modern standards barbarous ceremony with her late husband's nearest male relation before she may marry again. Until that ceremony is carried out, she is, according to the *Din*, betrothed to the relation in question; and so cannot marry anyone else until that betrothal is broken.

— *MARC CHAGALL: Jewish Wedding (etching)*
(Courtesy of the Bezalel National Museum)

I remember that the representative of one particular section of Jewry announced that childless widows would be allowed to remarry in his synagogue without undergoing the ceremony (known as *halitza*). Upon which it was pointed out in very plain terms, and not by rabbinical authorities, that the offspring of such marriages would be *mamzerim* who, as the late Elkan Adler then explained, "are several degrees worse than bastards." I do know of a childless widow in London who remarried according to the rites of the synagogue in question; but only on the clear understanding that she would not have any children.

I believe that a method of handling the *aguna* problem is being found, and it should not be beyond the bounds of possibility to handle that of *halitza*. However, these will be found within the limits of the *Din* and not by the introduction of any system of civil marriage. For civil marriage does not and will not abrogate the requirements of the *Din*, which has 3,000 years of experience behind it.

IT may well be argued that while the foregoing explains the part played by the law of marriage and divorce in preserving the identity of the Jewish intermarrying group throughout the ages, it has nothing to do with the demand for civil marriages permitting persons to marry irrespective of race, creed or nationality.

### Marriage with Non-Jews

The point is that Jewish religious law, the *Din*, is made by Jews for Jews precisely as the State of Israel was made by Jews for Jews. Now, under the *Din*, whether rightly or wrongly is irrelevant, the child of a Jewess is a Jew, no matter who the father is, while the child of a non-Jewess is not a Jew. Membership of the Jewish group, that means, goes by the mother, while membership of the subsidiary tribal groups as far as they survive goes by the father if the father is a Jew. But the child of a non-Jewess and a Jew is as little a Jew as the child of a non-Jewess and a non-Jew.

### Civil Marriage

The introduction of civil marriage law would only shift the difficulties one stage further along. The child of a non-Jewess would not be a Jew, and therefore would not be able to marry a member of the Jewish group "according to the custom of Moses and Israel" (that is, according to Jewish group custom) without going through the possibly inconvenient ceremonies required for entry into that group from the outside. The ultimate offspring of persistent civil marriages would, at best, produce a separate group in the course of generations, but would scarcely be likely to become a majority in this country in any forseeable future. And here I may suggest that those calling for a referendum on this matter are distinctly ill-advised, since the overwhelming majority of the present Jewish inhabitants would be against it, as well as the Christian and Moslem residents. For human groups, like human individuals, usually have an unreasonable prejudice in favour of retaining their identities.

Let one thing be clear. We come to this country not to stop being Jews, but to continue being Jews. As such we shall, by and large, tend to retain those practices which have proved to be of preservative utility in the course of the ages.

### Where the Women Decide

All in all, issues of this kind tend to be a matter of difference to men, particularly to younger men, but they are matters of life and death to the womenfolk who as ever, will be the ones who secure the maintenance of the norm. For as Maimonides has remarked, the daughters of Israel are the ones who throughout the ages have insisted on establishing family (and incidentally dietary) practices that are far stricter than the *Din* actually requires. There is the same doubtless nasty human and female reason for this, it should be added, as the one that has created the female social scale, which descends from married woman to widow, to divorcee, to unmarried woman attached to a man, and to the spinster lowest of all. This may not be a pleasant fact, but it is a fact nevertheless, and a female fact at that. A civil marriage law is not going to change it either, for a very long time to come.

One further point should be made. The danger in inter-marriage with non-Jews does not lie in assimilation. Conversion, intermarriage and assimilation may take the party or parties thereto out of the Jewish community, but the facts have repeatedly shown that they do not take them into the majority non-Jewish community. On the contrary, these processes merely create a very dangerous frontier between the two. As far as the majority group is concerned those who have left the Jewish community continue to be Jews, and they primarily are the ones who produce the xenophobia which can have results such as those from which our kin suffered in Eastern and Central Europe less than two decades ago.

Professor Baer can cite instances from the history of the Jews in Spain as to what happened when Jews began to mingle too freely with their fellow citizens, even before the mass conversions which began in 1302. After those mass conversions had continued for almost a full century, the Jews proper were expelled from Spain, and the partially Jewish offspring of the Conversos were the ones who were subjected to the amenities and pleasures of the Spanish Inquisition. Not the Jews, for they had already been expelled. But it is significant that those of Jewish descent played a leading part in visiting the tortures of the Inquisition on their fellow part-Jews and New Christians.

In Germany, again, the widespread assimilation and intermarriage of the past 100 years were followed by the cold and systematic degradation and extermination policy that marked the Nazi regime. And in that policy as well, no small part was played by those with an illicit or licit modicum of Jewish blood in their veins.

Whatever it is that distinguishes the Jew does not disappear in the offspring of the Jew who withdraws from the Jewish community and marries and lives outside the Jewish group. And furthermore that distinctive quality is liable to assume anti-Jewish and anti-social form far more easily than within the Jewish intermarrying group, which maintains the continuation and continuity of the Jewish People.

The assimilation and disappearance of the Jews after 3,000 years, were it to take place, might be a matter of regret or it might not, depending on one's viewpoint. But the trouble is that from the perspective of two or three generations rather than one it has not and apparently cannot take place. And since the ultimate results of marrying out of the Jewish group appear to be dangerous and harmful all in all, to others no less than to ourselves, there seems to be no particular reason for us to take steps leading away from what has proved to be normal Jewish life. The fact that we live in the State of Israel means that we have the possibility of expanding the forms of Jewish life, not that the time has come to abrogate them.

### *Exodus*

*A jewel,*
*the Red Sea*
*that shed its*
*husk: revealing*
*the kernel*
*of history —*
*that man must choose,*
*and act*
*to be free...*

*Thus led*
*Moses the people*
*through*
*plastic*
*destiny:..*

### *Crossing Red Sea*

*There is a crux*
*at each moment*
*of the breathing universe.*

*No instant*
*stands aloof*
*from judgment.*

*Accretion is*
*the very soul*
*of event:*

*There is no*
*accident.*

CHAYYM ZELDIS

# THE REVOLT AT KADESH

By ALEXANDER ZVIELY

THE stormy climax of the Exodus drama at Kadesh in the wilderness of Paran was essentially a conflict between inspired leadership and the Jewish masses which, despite their successful escape from Egypt, feared their own freedom and had little faith in themselves. The conflicting testimony brought back from the Promised Land by the spies awakened fears and rumours, of which some linger on to this very day. How many modern Jews feel like those ancients: eagerly and yet faint-heartedly contemplating their prospects in Israel? Both here and abroad one still meets many good Jews willing to believe in the ultimate successful solution of their national aspirations, working hard in this direction, often honestly searching themselves for the true value of their feelings and yet somehow liable to fall an easy prey to doubt whenever they hear a rumour like the Biblical "evil report."

We can explain some of the reasons for all these fears. We should not underestimate the objective difficulties faced by the ancient Jewish tribes. The Canaanites who dwelled in the land of milk and honey were indeed strong, their cities walled and comparatively great. The wall at Tell Beit Mirsim G (19th century B.C.E.) is 3.25 metres thick. Its towers average ten metres or a little more in height and six metres or more in width. The great battered wall of Shechem stood up to ten metres tall. Jericho has yielded magnificent examples of massive flat-top wall structures with a mud-brick superstructure. Many of these fortifications were so solidly constructed that they remained standing for centuries and were only repaired when necessary.

### Adaptation to Country

It took the Israelites centuries to conquer them and penetrate into the fruitful plain. The conquest of Jerusalem waited until the time of King David. And the heroic days of the Israelite conquest were followed by a long and patient period of adaptation to the country and suffering under the onslaughts of belligerent neighbours, features not unfamiliar to us today.

For, while the tempting vines of Canaan bear rich fruit, and the tale of the grape cluster which it took two men to carry may have been partly true, the plant demands constant, vigilant, patient and experienced care. The rich soil of the Judean hills requires endless labour until the crop can be gathered. That is what is meant by the warning that the land "eats its inhabitants." The results of the military onslaught on the border Canaanite settlements were still in doubt at Kadesh, but the success of future settlement was hazier still. Had it not been for their ingenuity in solving some of the intricate problems of their settlement in the hills, and in particular that of water supply, the Israelites would have been doomed.

It is thus very important to know that by the end of the 13th century B.C.E., the victorious Hebrew tribes cemented the success of their invasion with the introduction of an ingenious agricultural improvement. The Canaanites were forced to live near springs or permanent streams. The Israelites were the first to use cisterns as the basis of their water supply, lining them with waterproof lime plaster instead of the previously used limy marl or raw-lime plaster, and were thus able to live wherever there was rain. Almost every tenth-century house had its own cistern, into which water drained from the roof to keep out as much dirt and dust as possible.

### Reclamation After Conquest

History repeats itself. The military successes of the invading Israelites could hardly have assured a prosperous Jewish state had they not been followed by laborious land reclamation. Archaeologists acknowledge that some binding and driving force distinguished Israel from ordinary nomadic invaders, like the tribes which overran Transjordan periodically and lived there in tents for centuries without settling down. Settling in previously uninhabited sites, these cistern-building Hebrews must have worked hard to make their living from the virgin soil.

The settlement was eventually a success. The fields gave a bountiful harvest of olives and grain, flax and barley, grapes and summer fruit, as can be readily detected from study of the tenth-century Gezer calendar. Again, one must wonder at the striking similarity between these ancient settlers and our own, who also revolutionized contemporary Near Eastern agricultural concepts by introducing modern irrigation, mechanization and scientific farming. It seems that it was not only in the spiritual sphere that Jewish resourcefulness proved itself superior.

The nation which passed this trying test consisted of the self-same tribes that had failed Moses completely at Kadesh. The tribal revolt against his leadership had run deep, for there were voices which had asked for the election of another leader. Stones had been thrown in the panic and a call for return to the security of slavery in Egypt had been heard. Obstacles had appeared insurmountable, the enemy had swelled into giants and utter despair had taken hold of the people's hearts. The Kadesh incident was to remain a blot on the honour of the Jewish nation for ever.


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**THE TEA HOUSE of the AUGUST MOON**

**The Critics Say:**

...the play is flawlessly steered by Julius Gellner, the guest Director, who has added quite a few hits to the Habimah repertory in recent years. "JERUSALEM POST"

Humorous dialogue and situations of which only the strongest and most self-assured victors are capable. "DAVAR"
A light and successful show — a pleasant evening of entertainment. "HAARETZ"

To Julius Gellner goes the credit for the production as well as the quality of the acting — the quality of the comedy in turn has been raised and its success assured at Habimah Theatre. "HADOR"

One of the most charming comedies in recent years. "HATZOFE"

Dialogue crammed full of humour and wit. One of the best comedies that we have seen on our stage. "YEDIOT HAYOM"

The quiet "Tea House" is one of the nicest comedies we have seen lately. A treat for the eye and the ear. You must see it. "LETZTE NEIES"

One of the most charming and human of comedies. "MA'ARIV"

"The Tea House" staged by Julius Gellner is light comedy with flashes of brilliancy that cause unsurpassed laughter. "AL HAMISHMAR"

This light and entertaining comedy has a deeper and serious meaning than appears on the surface. "KOL HA'AM"

This American play of life in Japan has been produced on the Hebrew State in Asia on a European level of quality. "D'VAR HASHAVUA"

Julius Gellner, the guest-director, has given us another fetching production. A light and very pleasant performance. "HAYE SHA'A"

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**Passover**
the festival of
SPRING and FREEDOM
we send our greetings
to all those connected with us in all fields of agricultural production-
And as we say:
**This Is The Humble Bread**
we will remember-
that our bread depends on expanding the country's agricultural foundation-for social stability and economic independence
**YAKHIN-HAKAL LTD.**

## Today's Post Bag

### THE WEATHER

FORECAST: Fair.
OUTLOOK FOR THURSDAY: Partly cloudy, possible local rain.

| | *A | B | C | D |
|---|---|---|---|---|
| Mt. Cana'an | 35 | 8 | 19 | 19 |
| Tiberias | 35 | 16 | 27 | 27 |
| Haifa Port | 27 | 19 | 23 | 22 |
| Natanya | 29 | 15 | 24 | 24 |
| Tel Aviv Port | 31 | 16 | 22 | 22 |
| Tel Aviv Kirya | 32 | 14 | 22 | 23 |
| Lydda Airport | 35 | 13 | 21 | 23 |
| Jerusalem | 43 | 11 | 21 | 22 |
| Beersheba | 41 | 14 | 25 | 26 |
| S'dom | — | 19 | 30 | 31 |
| Eilat | 38 | 19 | 32 | 33 |

(*A) Humidity at 2 p.m. B) Minimum temp. C) Maximum yesterday. D) Maximum temp. expected today.

* * *

**THE NEW MEKOROT** sweet-water well three kilometres northwest of Beersheba is delivering 300 cubic metres of water an hour, sufficient to supply all Beersheba's needs. Pumping began two weeks ago.

* * *

**A MOSAIC FLOOR** dating back to Byzantine times was discovered in Beersheba yesterday during repair work on one of the old houses in the town. Part of it has been removed to the local museum.

* * *

**THE SEVENTH** anniversary of Haifa's liberation was marked with a service of commemoration for the fallen at the town's military cemetery yesterday.

* * *

**CATHOLIC SERVICES** will be held in the Church of the Dormition on Mt. Zion at 5.30 this afternoon (Matins) and tomorrow, Maunday Thursday, at 8 a.m. (Pontifical Mass) and 5.30 p.m. (Matins).

* * *

**FOUR-HUNDRED** stations in all parts of the country keep the Tel Aviv Kirya Meteorological Office informed on every aspect of the weather, journalists were told during a visit to the centre there and to the forecasting station at Lydda Airfield yesterday.

* * *

**THE MINISTRY** of Interior yesterday transferred IL1m. to the local authorities, the first quarterly payment of the "grant-in-aid" it contributes to ordinary budgets.

* * *

**14,000 PERSONS** who moved from one city to another during February and March have lost their right to vote in local elections.

* * *

**THE MINISTER** of Finance has appointed a public committee to advise on all matters pertaining to the collection of purchase tax in the furniture industry. The committee's address is the Customs and Excise Administration, Haifa. The chairman is Mr. Yitzhak B. Oz.

* * *

**IN ADDITION** to the 200,000 plates which have been imported from England in time for the Passover, a consignment of plates made in Poland is on the way to Israel, the General Merchants Federation has announced.

* * *

**THE BAR ILAN** University is to be opened on August 7, the anniversary of the birth of Maimonides, it was decided at a meeting at the office of the Ministry for Religious Affairs in Tel Aviv yesterday.

* * *

**12 NURSES** from England and Switzerland arrived yesterday to visit medical and welfare institutions.

* * *

**THE DEVELOPMENT** Authority in Jerusalem is distributing IL1,300 in prizes for the 13 outstanding gardens of its tenants in an effort to improve the appearance of the Capital. About 3,000 of Jerusalem's 8,000 dwellings belong to the Development Authority.

* * *

**AN EXHIBITION** of 125 works by 82 artists in workers' settlements will be opened at Ein Harod tomorrow. Ihud Hakibutzim Vehakvutzot, Kibbutz Artzi, Kibbutz Dati, Kibbutz Meuhad and Tnuat Hamoshavim are participating.

* * *

**THE ISRAEL** distributor of "Time," Steimatzky's Agency, wishes to inform the reading public that the April 4 issue of "Time" has been delayed owing to the heavy Passover tourist traffic.

* * *

**THE AVERAGE** number of unemployed in Tel Aviv during the week ending March 28 was 1,222, and in Haifa, 1,216 and not as issued yesterday because of an error in the official communique.

### EXHIBIT OF HAGGADOT

An exhibit of Passover *haggadot* is to be opened at the Schocken Library, Rehov Balfour, Jerusalem, on Sunday morning. It includes two manuscript *haggadot*, one of them from North Italy in the late 14th century, elaborately illuminated, and the other forming part of the Roma *mahzor* of 1441.

The earliest printed *haggada* in the exhibition is an Italian one printed in 1486. Among the others are those printed in Constantinople, Salonika, Prague, and Augsburg in the 16th century.

The exhibit will be open during the intermediate days of Passover between 10 a.m. and 1 p.m.

# Jerusalem Board Cuts Circuses

Jerusalem Post Reporter

In a session exemplified by "work, not circuses" — in the words of Mr. S. B. Yeshaya, chairman of the five-man Special Commission for Jerusalem — the Commission yesterday evening mopped up more than 20 old committee reports, some outstanding as long as six months.

The Commission is to meet every Monday and Friday in camera. (A Ministry of Interior spokesman said yesterday that he regretted this decision and that efforts would be made to throw the meetings open to the press.).

The Commission decided that Mr. Yeshaya would head the Secretariat and Legal Departments; Mr. Yeshaya jointly with Mr. S. Kadari of the Ministry for Social Welfare, would be in charge of the Education Department; Mr. Kadari in charge of Welfare; Mr. A. Arieli, of the Ministry of Finance, in charge of the Treasury; Mr. E. Friedman, of the Ministry of Labour, in charge of Water and Engineering; and Dr. J. Soriano, of the Ministry of Health, in charge of Sanitation.

Mr. Yeshaya is to work full time at the Municipality, his duties as District Representative being filled by Mr. Y. Schreibaum, his deputy, while the other four Commissioners are to give "a good part of their time" to the Municipality.

The session also decided:

- to "light up" and "clean up" the city in preparation for the holiday;
- to reinstate the IL1 a cubic metre fee for emptying cesspits, while leaving the way open to grant entire or partial exemptions to slum areas;
- to approve the 7.5 per cent reduction in rates for residents paying in April and a five per cent reduction for those paying in May;
- to transfer all unimplemented sums from the 1954-55 budget to the 1955-56 budget.

### KALANSUWA NOW LOCAL COUNCIL

The Minister of Interior, Mr. I. Rokach, yesterday inaugurated the Kalansuwa Local Council, in the Little Triangle, the 12th Arab Local Council in the country. In his address of greeting, the Minister stressed the importance of the work of the Council and praised the achievements of other Arab village councils in the area.

Before calling at Kalansuwa, the Minister also visited the Arab villages of Tira and Taiyiba.

The Minister was accompanied by the District Representative, Mr. Gobernik, and Mr. S. Landman, head of the Minorities Division at the Ministry of the Interior.

### SHIP-SHAPE

At a special ceremony held on the deck of an Israel naval craft, the Chief of Staff presented the "Hygiene Flag" to the Commander of the Navy, Aluf-Mishneh Shmuel Tankus.

The flag is presented to the unit distinguishing itself in standards of cleanliness and hygiene. Last year, it was won by Northern Army Command and in 1953 by Southern Command.

### MINISTER SURVEYS DROUGHT DAMAGE

Mr. Peretz Naphtali, Minister of Agriculture, and Mr. Y. Ephrati, Deputy Minister, accompanied by leading officials of the Ministry, visited the Negev yesterday and surveyed the drought damage. At the end of the tour, a meeting was held at Nir Am with representatives of Negev settlements.

### RECORD AT REHOVOT

REHOVOT, Tuesday. — An all-time record was established at the Weizmann Institute of Science yesterday when about 750 visitors from the United States, Canada, England, South Africa, France and other European countries and South America, came to inspect the buildings and grounds.

Officials at the Institute were overwhelmed by the "invasion." They had not expected so large an influx.

### MASLIANSKY PORTRAIT

TEL AVIV, Tuesday. — A portrait of Zvi Masliansky, pioneer American Zionist and noted orator who died 20 years ago, was unveiled at Z.O.A. House here yesterday. He taught Hebrew to Dr. Chaim Weizmann in Pinsk. Mr. Masliansky was a leading spirit in the Educational Alliance, the first Jewish cultural centre on New York's "East Side."

Three generations of his family were present at the ceremony, as were many distinguished visitors, and his great-grand-daughter, seven-year-old Meira Nardi, of Jerusalem.

### RATION NEWS

TEL AVIV & SOUTH: Sweetened cocoa: Aleph and Bet cards, 150 grs., temp. 16. Poultry: for expectant and mothers, 750 grs. Coupon 7, 8; for elderly persons: 500 grs., Mem Heh 6; Sick persons, Het Aleph 1, Het Bet 1, 500 grs., each coupon.

HAIFA, NORTH AND SAMARIA: Meat: 100 grs., Tav Bet 15, temp. 37. Sick persons: Het Gimmel 13, 500 grs.

### Pouring Oil On Troubled Engineer

"It's like the difference between night and day," Dr. Yehuda Berger, head of the Jerusalem Municipality Engineering Department, told *The Jerusalem Post* yesterday evening after meeting the city's commissioners.

"You can compare my status to that of an old car which has just been overhauled. Now they are using lubricants in the gearbox; formerly they used sand."

Other department heads were also optimistic about their future relations with the commissioners, but more cautious in outright praise.

### New Village For The Corridor

Jerusalem Post Reporter

A plan to establish a new village in the Jerusalem Corridor, opposite Motza and near the deserted village of Kolonia, was approved yesterday by the District Town Planning Commission meeting in Jerusalem. The village is to be settled by residents of Jerusalem *ma'barot* as well as members of the middle class.

The Commission also decided to build a public garden near the Menora Club in Jerusalem at a site on which building by the Mishkenot company was stopped by a court order; approved a plan to build a housing project for Hagana veterans in Rehov Jabotinsky in Talbieh; and approved the construction of the Nahlaot and Beit Ya'acov schools.

Construction of the Spitzer school was approved at a previous meeting, while that of Geulim school was rejected until a larger plot could be found.

The Commission rejected a Jewish National Fund plan to build a housing project near Rehov Halutz in Beit Hakerem.

## CHURCHILL

(Continued from Page 1)

ends more than half a century in the political limelight.

Sir Anthony is expected to call a general election to secure national approval of his succession — probably on May 26. An announcement of his appointment is expected tomorrow after he also has seen the Queen.

Some 3,000 people cheered Sir Winston off on his journey from Downing Street. Hundreds more at Buckingham Palace raised a great cheer.

But there were no shouting newsboys in the streets of London or special editions of the papers to herald his departure. The resignation fell on the 12th day of a strike of mechanics and electricians which has left the capital without newspapers.

Sir Winston arrived at Buckingham Palace at 4.30 p.m., seven minutes after the Queen had returned from a visit to an oil refinery in the Isle of Grain, Kent.

With portraits of past kings and queens staring down from the walls, the statesman bowed low and kissed Queen Elizabeth's hand. He then formally requested her to be relieved of the burdens of his office.

**Names Successor**

The Queen asked him to recommend a successor, and he named Sir Anthony.

He left the Palace after a stay of 40 minutes, driving direct to No. 10 Downing Street. The historic journey to and from the Palace had taken under an hour.

Sir Winston's resignation automatically involved that of his Government, but when his successor announces the new Administration, it is probable that most of the Ministers will retain their posts.

One change is the Foreign Secretary. Mr. Harold MacMillan, 61, until now Defence Minister, is strongly tipped. Another possibility is Mr. Selwyn Lloyd, 50, Supply Minister. No matter who is chosen, there will be little change in British foreign policy as mapped out by Sir Anthony Eden during the past 21 years.

The biggest immediate decision for Sir Anthony is the date of a general election. Many politicians are certain that the new Prime Minister has already fixed May 26 as the day.

The departure of Sir Winston Churchill from his country's highest office is the dignified exit of a giant defeated by only one enemy — the years — in all his long career. He goes out still loving life and politics, still with the bulldog jut of the jaw and the "V for Victory" sign that made him the symbol of a nation's determination to fight against what seemed hopeless odds in wartime.

**Could Carry On**

Friends say that he himself feels perfectly capable of carrying on the administration of the Government for some time to come. But he has retired so that the Conservatives can fight the next general election without uncertainty about his future health or personal plans marring their chances of victory.

Sir Winston was 66 when in 1940, he was called to lead the British people in World War Two — the great hour destiny had marked him for.

He entered Parliament in 1900.

In retirement, his versatile genius will still keep him far from idle. Great orator, prolific writer who has won literature's greatest award, the Nobel Prize, gardener, farmer, artist — these talents and his restless spirit will keep him occupied.

Sir Winston took his place at the head of the Cabinet table for the last time earlier today and bade farewell to the men who have helped him guide Britain through war and peace.

The House of Commons was disappointed to learn this morning that he had decided not to make a last appearance there today as Prime Minister. He evidently decided the emotional strain might be too great for him.

(London. — Page 8)

## PESSAH

(Continued from Page 1)

El Al reported that this was their best pre-Passover season since the establishment of the State, the 1,134 passengers who arrived in the past 10 days being twice as many as came in the same period last year. South Africa had sent the most tourists, followed by the U.S., Britain, France and Turkey. Air France has brought 300 persons with the help of two extra flights.

Both country and town, from Tiberias in the North, where Minister of Justice, Mr. Pinhas Rosen will conduct the *seder* at Galee Kinneret hotel, and in the settlements of the Jordan Valley and Galilee will be the scene of communal *sedarim*, many under the open sky. At Z.O.A. House, Tel Aviv, more than 300 tourists will be present at the *seder*.

Meanwhile, Israelis received the good news from the Food Controller yesterday that rations for the festival were being distributed more or less according to schedule and most people had received their margarine, everyone their rice, oil, coffee and tea. Control units were continually inspecting markets to prevent overcharging.

Mount Zion will open today for Passover pilgrims who are filling Jerusalem. A ceremony dedicated to the Warsaw Ghetto Uprising will take place. A flag made from a number of flags brought from the Warsaw Ghetto will be unfurled.

The Defence Forces are also full of Passover fervour, and all their kitchens and utensils were made *kosher* for Passover yesterday by the staff of the Chaplaincy. Traditional *sedarim* will be held in all Army units. An illustrated Army Haggada has been issued.

## Messages From Chief Rabbis

Two-thirds of the nation's children are being educated without religious faith, Chief Rabbi I. H. Herzog stated in his Passover message over Kol Yisrael last night. Rabbi Herzog surveyed the spiritual state of the nation, deploring "the worship of Israel that had been substituted for faith in the God of Israel."

But, he continued, we must not exaggerate. Despite the serious threat to Israel's spiritual integrity implied in the demand for civil marriage, the growing violations of the Sabbath and *Kashrut*, Judaism was observed here much more intensely than in the Diaspora. The Chief Rabbi concluded with a call to repentance, condolences to the bereaved families of those who had fallen in defence of Zion, wishing complete success to the Israel Defence Forces and sending festive greetings to the Jewish people.

The newly elected Sephardi Chief Rabbi Yitzhak Nissim, Rishon le-Zion, in his first Passover message dwelt on the spiritual significance of the festival. When redemption came, the Israelites did not tarry but went out of bondage without even preparing victuals for the journey, he wrote. The lesson of this was that whenever signs of redemption begin to appear, the opportunity should not be missed because of such questions as: How shall we support ourselves.

Just as we had been granted these first signs of redemption so we would be granted the perfect redemption, the ingathering of the exiles and the building of the Temple, he concluded.

### DISMISSED MAID SUES DIPLOMAT

TEL AVIV, Tuesday. — A claim for IL872 damages against the Charge d'Affaires of the Finnish Legation, Mr. Toivo I. Kala, was filed in the Magistrate's Court here today by a maid whom he had dismissed.

The claimant, Mrs. Hanna Holaiush, of the Salama B *Ma'bara*, stated that she was dismissed from her post after being incapacitated by hand injuries as a result of being compelled to use injurious chemicals during kitchen-work. She claimed that since her injuries were sustained during employment, she was entitled to damages.

The case will be heard in the middle of May. (Ilton)

### 3 BOYS CHARGED WITH ASSAULT

TEL AVIV, Tuesday.—Three 16-year-old Tel Aviv boys were charged before Magistrate Y. Ostrer here today with assulting a teacher, Mr. Dov Ahyahu.

The police stated that the boys forced their way into a party held by a school to which they did not belong. When they left, Mr. Ahyahu followed them and was struck in the eye with a piece of wood. He not did see who had assaulted him. The three told the police that another boy, unknown to them, was guilty.

The hearing is to be continued.


מפעל מעות חיטין

THE

**Maoth Hittin Campaign**

*of the Mizrahi*

*Women's Organization of America*

Thousands of food-parcels for Passover were distributed this year by the Mizrahi Women's Organization of America. Among the recipients were hundreds of families living in the *ma'barot* of Petah Tikva, Shvut-Am (Beit Lid), Or Yehuda, and families in Jerusalem and Tel Aviv-Jaffa, as well as Yeshivot and institutions.

In addition to food-parcels financial help was extended to the needy by the Mizrahi Women's Organization of America.

Under the Maoth Hittin project of the Mizrahi Women's Organization of America food has been distributed to needy families for the past eight years.


### Light and Dark On Mt. Cana'an

SAFAD, Tuesday. — Electricity was switched on for the 1,200 residents on Mt. Cana'an here last night. The occasion, greeted with song and dance, was marred when the lights went out for two-and-a-half hours because the high tension line had broken down.

Mayor M. Pday-Zur, the Labour Council Secretary and an Amidar representative wished the residents mazel tov. It was announced that Amidar would now begun building a Popular Housing project on Mt. Cana'an.

### APOEL XI HERE FROM CYPRUS

HAIFA, Tuesday. — The Cyprus Apoel Soccer team which is to play three matches in this country, arrived at the airport here by Cyprus Airways this morning and had its first workout shortly afterwards. The party consists of 18 players and three escorts, including their Israel trainer, Mr. Yitzhak Schwarz. The team is to play its first match in Jaffa on Thursday against a Tel Aviv Hapoel-Maccabi selected. On Saturday, it will play in Haifa and two days later in Jerusalem.

This is its third visit to Israel in the past three years. The team, which includes four internationals, is now in third place in the Cypriot League.

Twenty-two boxers of the Betar team which scored two clear-cut victories over British Army teams in Cyprus, returned in the s.s. Messapia today.

### MINISTRY 'DOUBTS' ON U.P.S. SHOP

HAIFA, Tuesday. — Mr. H. Razily, Director General of the Ministry of Transport, informed the United Port Services Company here today that the Ministry was not sure that the site in the port where the company is building a workshop for its equipment is suitable. It is learned that the Company has already invested IL200,000 in the project.

The company reportedly feel that the Ministry's "doubts" are a form of pressure in connection with the Kishon dispute between it and the Kishon Port Services Ltd. which holds a Ministry contract.

## *Safad School Uses Rotary '4-Way Test'*

Jerusalem Post Reporter

TEL AVIV, Tuesday. — The "four-way" test of Rotary has been accepted in many countries as the standard hallmark of ethical behaviour, Mr. Herbert Taylor, President of Rotary International, told Rotarians of this country who gathered at a special luncheon here today.

The "four-way test," which is a modern paraphrase of a passage of Jeremiah (9: 22-23) and which Mr. Taylor compiled as a guide in his business some years ago, is now being introduced in many schools in the U.S. and has been translated into many languages.

Mr. Taylor was "delighted" to hear that the youngest Israel club, in Safad, was the first to put up as a poster in the local secondary school a Hebrew translation of this simple 22-word code of ethics, that tests behaviour for its truth and fairness.

Mr. Taylor, who is accompanied by his wife is on a world tour of Rotary Clubs. He has already visited 21 countries, including Germany where, he said, Rotary had done very good work towards better international understanding.

Mr. and Mrs. Taylor visited the Abrahams Institution for Crippled Children here this afternoon. They are leaving for Turkey tomorrow, where a new Rotary Club in Ankara is to be given its charter, as the first in Turkey.


**ZOA House**

April 10, 2 Performances
10.30 a.m. 12 noon
*Special Passover Performance*
**"Shacharit" For Children**
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## U.N. Chief Opposed To Changes in TSO Set-Up

UNITED NATIONS, Tuesday (UP). — Secretary Dag Hammarskjold said today that he believed the U.N. truce machinery in Palestine should not be changed.

Asked at a news conference whether it was desirable to seek a new means of keeping peace between Israel and the Arabs, he said he did not feel that it would be appropriate to consider a suggestion that a committee of former General Assembly Presidents be formed to discuss the Palestine problem.

Maj.-Gen. Burns' proposals for joint patrolling of the border region, putting up of barbed wire fences, and cooperation of the armed forces of both sides are "a reasonable and solid approach," to prevent incidents, he declared. Regretting that the Gaza clash was not followed by a more peaceful period, Mr. Hammarskjold believed that the background of the whole problem would be made more clear tomorrow after the Security Council hears Israel's complaint.

### Turkey, Lebanon Urge Turco-Arab Amity

The Turkish and Lebanese authorities have agreed that friendship between Turkey and the Arab states should be developed, according to an official communique issued in Ankara yesterday. The announcement was made following conclusion of talks between the Presidents and Premiers of the two countries.

President Chamoun of the Lebanon has presented President Bayar of Turkey with the Order of the Lebanon, and the Speaker of the National Assembly, Mr. Rewfik Koraltan, with the Medal of the Lebanon.

From Beirut, it was reported that the Lebanese Bar Association on Monday observed a one-day strike to protest the detention of two of its members following Saturday's demonstrations and clashes with the security forces. The Association forbade lawyers from attending court sessions until the two are released, claiming that it should have been consulted before their detention.

### Pre-History School Opened in J'lem

A collection of pre-historic antiquities found in Israel since 1948 have been given a permanent home in the Hebrew University's new Department of Pre-Historic Archaeology in the German Colony of Jerusalem.

The simultaneous opening yesterday of the permanent exhibition and the Department by Dr. L.A. Mayer, Professor of Near Eastern Art and Archaeology, was attended by a distinguished audience including the French Consul-General, M. Marcel Laforge; the French Consul, M. P. de Beauvals, and Mme. Rene Neuville, wife of the late French Consul-General whose valuable collections are included. Mme. Neuville came from France especially for the opening.

Prof. M. Stekelis head of the Department, paid tribute to M. Neuville with whom he had collaborated for 12 years. Also included in the exhibit are the collections of Leila Joseph, (daughter of the Minister of Development), and Yitzhak Halevi, both of whom were killed in the War of Independence.


***Tourists!***

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## West Suggests Meeting On USSR Proposals to Austria

LONDON, Tuesday (Reuter). — Britain, France and the U.S. in a joint declaration to the Austrian Chancellor, Dr. Julius Raab, today said that the Austrian state treaty question concerned the three Western powers as well as Russia and Austria.

They suggested that the Austrian Government and the four Ambassadors in Vienna should discuss any promising proposals that his Moscow visit might produce.

Dr. Raab flies to Moscow next Monday for talks on the Austrian treaty with Mr. Molotov.

The declaration reaffirmed the West's "earnest desire to conclude the state treaty as soon as possible in conformity with principles which will ensure Austria's full freedom and independence."

### CLEARING OF ARAB DEPOSITS IN ISRAEL

An authoritative source in the Foreign Ministry has verified that a senior official of Barclays Bank in Jordan arrived in Israel yesterday to work out final arrangements with the authorities and to take back application forms for the release of the contents of safe deposit boxes owned by Arab refugees in Israel banks.

The Government has completed the printing of the special application forms to be filled out by the 300 Palestine refugee Arabs concerned. The forms, *The Jerusalem Post* learns, will be forwarded to the Arab countries this week. The safe deposit owners may apply either to enter Israel to collect the contents of the boxes through arrangements with the U.N. and the Mixed Armistice Commissions or appoint Barclays Bank, the Ottoman Bank, a lawyer, or a recognised agent to collect for them.

It will be recalled that in this connection the Government had announced its readiness to waive existing Customs and Treasury regulations prohibiting the export of valuables and currency.

### U.K. Will Help If Israel Attacked, M.P. Says

TEL AVIV, Tuesday. — It was safe to say that, in the event of any aggression against Israel, full assistance would be forthcoming from Britain, Mr. Arthur Henderson, M.P., told the Central Committee of the Histadrut and the Mapai Secretariat at a luncheon here today. Mr. Henderson, Labour, is a former Secretary of State for Air.

The Histadrut Secretary General, Mr. Mordechai Namir, M.K. said that he "hoped the friendship of the British Labour Party would prove its value in case of necessity."

During a visit to the Histadrut Executive building, Mr. Henderson was received by Mr. Reuven Barkatt, head of the Political Department.

Mr. Henderson visited a number of institutions in Kfar Saba today as a guest of the Local Council.


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## Cables in Brief

**SUICIDE.** — A Russian, reported to be a member of the Soviet diplomatic service in Venezuela, hanged himself in a hotel in Vienna rather than return to Moscow, Austrian police said yesterday. The dead man was identified as Boris Grankov, 43.

**SUDAN.** — Egypt, Britain, and the U.N. yesterday signed a basic agreement in New York on a technical assistance programme to the Sudan which includes a UNESCO fundamental education project and a World Health Organization malaria and insect control project.

**BALKANS.** — A general staff conference of the countries of the Balkan alliance — Greece, Turkey and Yugoslavia — opened in Belgrade yesterday, the Yugoslav news agency said. Questions arising from the Bled treaty are being discussed.

**UNESCO.** — South Africa has decided to leave UNESCO, the Minister of External Affairs, Mr. Eric Louw, announced yesterday. He told Parliament the Government had decided on this step because of UNESCO's activities and its interference in South Africa's racial problems.

**SEGREGATION.** — A new segregation measure to keep white students from attending schools with Negroes went into Mississippi Law Books yesterday. The segregatic law provides fines and possible jail sentences for white students who attend state-supported sc ols with Negroes.

**INDIGNANT.** — Police in Pisa reported that Varo Vannucci accused his wife of infidelity, forced her to walk naked down a main street and abused police who tried to untangle the subsequent traffi jam.

**RETIRING.** — The Governor of Bermuda, Lieutenant-General Sir Alexander Hood, is retiring and returning permanently to England. It was announced in a message to the House of Assembly on Monday.


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The funeral took place yesterday, April 5.
Sulman Haron Zilkha
Heskel Haron Zilkha
and their sisters and families
Rehov Hamatar, Ramat Gan.

# THE JERUSALEM POST

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WHEN Sir Winston Churchill had audience of Queen Elizabeth yesterday and placed his resignation in her hands he brought to an end what might well be described as the Churchillian age in British politics. Rarely in the long and proud history of the British Parliament has one man so dominated the life of his nation and in many senses the life of his generation. It was in the first world war that Churchill revealed those qualities of attack and daring which reached their greatest maturity when he became Britain's War Premier in 1940. There is little doubt that his burning courage coupled with indomitable faith at a time when Europe lay prostrate at the feet of the Nazi conqueror expressed perfectly the deathless resolve of his people and made one of those decisive contributions to the development of mankind which are so rare that they bota support and refute the "great man" theory of history at one and the same time.

**CHURCHILL RETIRES**

When as Mr. Churchill he assumed the Premiership of Great Britain he was in his sixty-sixth year. His entry into that office was the climax of a unique career crowded with adventure and with honours. His versatile genius had already expressed itself in a score of directions as soldier, war correspondent, statesman, author and orator.

There seems little doubt that the verdict of posterity will be that he was Britain's greatest commoner. He always gloried in the title of being a House of Commons man and though a merciless and formidable adversary in that assembly there was never a moment in his controversial life when he did not put the dignity and honour of Parliament before everything else. In this he reflected that supreme confidence in the legislature which has always been the life-line of his whole nation in times of the greatest crisis and peril.

He was already a man of seventy when, in the General Election of 1945, the nation turned him out with the laurels of victory still upon his brow, and perhaps his redoubtable nature is best shown by the fact that he used the subsequent years out of office to work on his monumental account of the Second World War which, apart from his other claims to fame, does much to ensure him a place among the immortals. It is probably his great sense of history which is the basis of his success as a statesman and a national leader. It is no doubt the same instinct for historic processes which has made him a life-long supporter of Zionism and led to the famous phrase that the Jews were to come to Palestine "as of right and not on sufferance."

It has often been left to Sir Winston to strike the right note unerringly. He has on occasion even made use of a deliberate verbal stumble to heighten the effect. Thus when the sinking of Britain's giant battleship "The Hood" by the Nazi vessel "The Bismarck" left the nation aghast and following with intense interest the subsequent pursuit by the avenging naval and air forces Churchill rose later on in the House of Commons, peered at a scrap of paper in his hand and said: "I have just received news that the er the um- the Bismarck is sunk."

His retirement from office must make British politics seem something of an anticlimax for a little while, for the stature of Churchill is great in the land. But more important than Churchill himself is the spirit which made him, and as long as that spirit still moves the Mother of Parliaments it will shine forth as the shrine of true democracy in an uncertain world.


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# *M.E. Institute Leaves Israel in Cold*

Second of two articles on the Middle East Institute's annual convention in New York last month. The first appeared last Friday.

By HAL LEHRMAN

WASHINGTON. — THE public Institute proceedings got under way to a fairly full house in the Shoreham's Main Ballroom Friday morning with words of welcome by George Keiser, followed by papers on the current Middle Eastern situation "As Seen by Americans" (Princeton's Professor T. Cuhler Young, Chairman of the Oriental Languages Department) and "As Seen by Middle Easterners" (Pakistan's Anwar Ali).

Dr. Young amiably suggested that if we wanted the native peoples to show "public responsibility;" we might legitimately be expected to be responsible ourselves. Our policies toward the area have not been as "clear cut" as desired. Gingerly, in an occult masterpiece of a sentence, he cited as one example "the Palestine question," where "there was partial interference (by the U.S.) demanding, under our own pressures, certain points of establishment and then a failure to follow through ...." He closed with the standard big-brother plea: "There are many of us who get exasperated with ... the irresponsibility of young nations. But let's remember that we were young once ourselves." For Anwar Ali, the basis of Middle Eastern instability was the "growing restiveness .... of the underprivileged masses" and feudal-tribal pressures.

After lunch came Dr. John Badeau, now head of the Near East Foundations, long-time President of the American University at Cairo, and no mincer of words on "The Problem of Stability among Middle East Governments." Recent governmental convulsions in the area point to growing instability, but actually the "outlook is probably more hopeful than at any time since 1954," and Badeau listed among the stabilizing effects such great advances as the Sudan-Suez, Iranian oil and Iraqi pact settlements. But of all the "factors of tension" which still remain, the Arab-Israel problem is "major."

**Here, Dr. Badeau went forthrightly down the line: Israel is not an indigenous state. It is supported by Western money and political influence. It is populated by immigrants. It was forced upon the Arab world. In Israel, the Arabs—right or wrong—see a classic proof of Western meddling with their lives. Peace with Israel has been impossible because no Arab leader could survive the popular outcry against it.**

Badeau went on to other aspects of area unrest, but referred back to Israel wherever his material permitted. Thus, in discussing the power of "mob" action to force a certain Middle East government into unwise decisions, he made the following sally, much appreciated by the audience: "Of course, such a policy is not unknown even in the United States, where the incumbent party's desire to win an election has sometimes made it espouse a foreign policy that has not proved to the best interests of the country."

**Why did the West force Israel on the Arab world?** a questioner arose to inquire. **To solve the anti-Semitism for which the West, not the Arab world, was responsible,** Badeau replied. **"The West had a guilty conscience."** And would Israel collapse without foreign aid? another listener asked. Well, said Badeau, **the Israel pound is officially propped at $2.80 but can be picked up in Switzerland for 80 cents. If foreign support were cut out,** he intimated, **Israel might seek survival by expanding beyond her present borders, which would mean war ...**

Nobody stood up to remind Badeau that the official rate of exchange is 55 cents, not much remoter from the free market price than many presumably "stable" currencies. During a brief break for leg-stretching, this was privately pointed out to the chairman, Professor Sidney N. Fisher of Ohio State, who pointed it out in turn to Badeau. But by then Badeau was off the platform. So the error — and the erroneous implication it had planted — went uncorrected.

There are other aspects of the Arab world besides the quarrel with Israel. Badeau, who has known his Arabs long and well, spoke very plainly about these aspects, too. His comments on Israel filled only a few minutes of his half-hour speech. In general, the speakers who followed paid it even less attention.

The striking thing was that, whenever mentioned, Israel managed automatically to come off second best. And that when Israel should have been mentioned, as a possible exception to some generalization or other about the area's backwardness, it was not. Nor did anybody once advance the probing if not obvious thought, while noting the instability of the Arab regimes and the gulf separating them from their peoples, that there might be something wrong or self-frustrating in an American policy which puts so much store by propping up such regimes.

Marine Colonel S.G. Taxis (one-time U.N.T.S.O. member) spoke of regional reluctance to organize militarily for "free world defence." In this he might have reminded his listeners that Israelis at least were not reluctant, but he didn't. He lectured the Arab world on its failure to recognize Moscow as Enemy Number One. Yet when an Arab student rose to suggest that the Arabs have reason to fear Zionism and Western colonialism more, the Colonel generously admitted that it might indeed seem so from a strictly Middle Eastern point of view, and added almost abjectly: "These problems are not all of your making. We have to take a lot of the blame."

In a brilliant paper on the political aspects of economic development, Professor George Lenczowski of Berkeley noted this contradiction, but side-stepped its possible implications for Washington policy. His vigorous discussion of "shocking contrasts and abuses" and other frailties in Middle East socio-economic structure gave no hint that many of these might not apply to Israel.

**At a Terrace Room banquet Friday evening, Assistant Secretary Allen paraphrased President Eisenhower's assurances on Arab arms grants and said: "The United States has never given military assistance to a country which has used that (equipment) in an aggressive manner against its neighbour. I don't believe the United States ever will." But then, with what some in the ballroom thought a surprisingly cavalier manner, he added: "There can always be a first time. I am perfectly aware of that."**

Next morning, in the Terrace Room, Stephen P. Dorsey, Allen's Deputy Director for Near Eastern Affairs, read a lucid essay on "Social Discontent Among the Peasant and Working Classes." It emerged that the discontent was vast and that the progress to allay it was quite restrained though ever "hopeful." Instead of indicating, if only in a phrase, that conditions were markedly more satisfactory in Israel, Dorsey referred the subject to a later speaker on the programme.

**Old Mission Hand**

An absorbing, even brilliant, speech on "The Interaction of Education and Public Responsibility" by Dr. Alord Carleton, former President of Aleppo College in Syria, illustrated in a classic way the approach of the old mission hand, the whimsical, patronizing but essentially loving tone towards the Arab, a bumbling fellow who has so much to learn, (from Americans especially), who is so quaint and benighted, really, but who is trying so hard and must be given the maximum benefit of every doubt.

And then, finally, summing up the two days of speeches, the conference *rapporteur*, my long-time friend Wendell Cleland of the State Department, another ex-President of the American University in Cairo, pointed out that one of the reasons for the area's instability was that most of its states were successors to one empire or another and hence have had to organize amid the ruins; deprecated the Jewish State, always belittling ("I haven't mentioned Israel because I don't know what it's a successor to and, in a sense, it's an import from Europe"): apologized for the Arabs, always excusing them ("Why should we accuse them of neutralism when we in the United States practised neutralism for 175 years?").

And nobody once, not once in 11 solid hours of talk about the Middle East, ever suggested that there is a contrast between Israel and the Arab countries in so many ways, ever hinted that Israel, too, might be entitled to the slimmest benefit of a doubt.

Nobody except the Institute's *shabbas-goy*-in-reverse, this year's Jewish discussant, Don Peretz ex-Ford Fellow specialist in Palestine Arab refugee problems, instructor at Hofstra College, assigned to talk on "Public Responsibility: Its Progress and Prospects in Israel." Peretz took the occasion to note at least a few of the contrasts: in Israel "suffrage is universal — a characteristic not common in the area — and representative of all sectors of the population;" "If there is any Middle East nation where the government heeds public criticism ... it is Israel;" "Israel's relatively high standard of living and numerous government services ... make it one of the most progressive countries in the Middle East."

But even Peretz, who rightly strives for scholarly objectivity in his evaluations of Israel and the Arabs, left much unsaid. He was, admittedly, in a tight spot. Here was a Jew, presumably proposing to defend Israel, and the audience sat poised for counter-attack. So Peretz proceeded with care at his own minimum risk. He soothed his listeners at once with a mild joke, disarmed them further by suggesting smilingly that Israel in 1948 had more public responsibility "per square head" than most other countries. Everybody sat back and relaxed. Peretz elaborated on the thought by showing how well the pre-State *Yishuv* was organized and institutionalized. But, in discussing developments since statehood, his prescription for objectivity seemed to be one spoonful of good for two of bad.

He spoke at length of the negative, of the backsliding in public spirit due to the immigrant influx, the problem of the Arab minority, the economy's dependence on external aid, the anti-social quirks of *kibbutz* socialism, the low productivity of labour. He spoke only briefly of the positive, of the even distribution of wealth and opportunity, of the widespread participation in national life, of the growth in public services. He spoke not at all of many other assets, of improvements even in the things which he had selected for criticism. Under the circumstances, Peretz may have reasoned, saying more might have persuaded less. Perhaps. But there is also the possibility that he was warmly applauded because, in the main, he had courteously refrained from disturbing his listeners' preconceived views.

Curiously, it was a Turk, a Moslem Turk, who told the Institute's friends the one thing, above all, that needed telling: Kasim Gulek, a Turkish-style Adlai Stevenson, Secretary-General of the opposition People's Republican Party voted out of power in 1950 after two decades, charming, articulate, with an anti-stuffed shirt breeziness. He talked of the need for "public responsibility" in area defence. Slyly, he reminded his Arab auditors that Turkey had "lived" with the Arab countries for centuries. Well, he conceded to the laughter, "perhaps as a senior partner." Then, on reflection: "As a bigger brother." And hadn't the Turks given haven to the Jews since the Inquisition?

**"I was going through an exhibition of Hebrew manuscripts in the New York Public Library," he mused, "and I found one which said 'Begun in Spain, Finished in Istanbul' ... So he believed Turkey could speak as a friend of both sides in the "Israel-Arab difficulty."**

The Palestine refugee problem must be terminated. It "cannot be solved within the means of the region — the Western world, especially America, must come in with material and moral help." As for defence, "uncompromising attitudes" must be scrapped. It is time everybody admitted that Israel is a reality, a *fait accompli*. "The Arab states must wake up to the fact that the danger is not in Israel but "from the North... Organization against that danger must be the main job."

"May I ask a question of my big brother?" said an Arab student brightly. "You Turks have your independence. Therefore you desire to defend it against Communism. But we in the Arab states still have to be convinced that imperialism and Zionism are less dangerous."

**"As a big brother to a little one," replied Kasim Bey, "let me tell you that there is only one danger. And while you quarrel among yourselves, the big danger grows." Besides, he added, a shade tartly but with a grin, "remember that Turkey not only defends herself but the line to the South. The little brothers ought to begin taking some responsibility ..."**

The purposes of the Middle East Institute, according to a prospectus, are "to furnish American factual, unbiased information" and "to further understanding between Americans and the peoples of the Middle East." Except on the Israel problem, it seems fair to say that these purposes had been advanced in some measure over the week-end. But how unbiased is a forum which tends to represent one side of a crucial controversy as entirely black, and the other side as white? And how far is understanding between Americans and the Middle East — or, for that matter, the American national interest in having the Middle East at peace — enhanced by reiterated assurances to the Arabs from many learned men that America as a nation sympathizes altogether with their bill of angry particulars against Israel?

# Germany and the Reluctant Bride

By MAURICE CARR

NOW that France has unconditionally ratified the Paris and London agreements, the way is clear for the formation of full-scale German armies, not only in the Western but also in the Eastern Zone.

At the last moment, opponents of German rearmament practically went down on their knees here, imploring the French Senate not to ratify without reservations. Quite the most desperate appeal came from M. Paul Rivet, director of the Paris Museum of Man. An anthropologist specializing in the study of the origins of the species, he is also concerned about its possible disappearance, which he fears may be imminent and self-inflicted in atomic warfare. In an article published by *"Le Monde,"* he addressed himself thus to the Senators: "Upon your vote depends the most tragic issue that has ever confronted this country and the world throughout the course of history."

The Senators, however, shrugged off such pathetic pleas and gave their consent to German remilitarization with weary resignation bordering on indifference. They had taken a step, which was described as fateful but which they felt to be only a small step — the last of countless small, backward steps performed by nine French governments over the past five years.

The first retreat, only a little one was made when France agreed — under American and British pressure — to the idea of a so-called European army incorporating widely dispersed German units, each of no more than company strength. And, of course, there would be no German general staff. Bit by bit, the French politicians yielded more ground, until the scattered German companies became 12 autonomous divisions. Henceforth, the German *Oberkommando* was not only to be resurrected, but is to take its place in N.A.T.O. There is a tacit understanding that, as soon as may be, the Germans will put in the field 25 divisions — far more than can be mustered in peacetime by the French, who in any case have to divert a substantial part of their forces to North Africa.

It was not easy to persuade the French parliament to accept German hegemony in Western Europe. One French Prime Minister after another glorified the European Defence Community, yet feared to put it to the test of a vote in the National Assembly. The only one who dared was M. Mendes-France, perhaps because he disliked E.D.C. It was then rejected by the National Assembly, to the great consternation of Washington, London and Bonn.

Thereafter, insiduously attacked by the French parallel police as a "crypto-Communist," M. Mendes-France braced himself to deal what was to have been the diplomatic master-stroke of the cold war era. To satisfy the Anglo-American allies, he decided to ask the National Assembly to approve a modified version of German rearmament as set forth in the Paris agreements. At the same time, to satisfy Russia, he proposed to defer ratification of the Paris agreements while the four Great Powers held a "last chance" conference.

*Letter from Paris*

At such a meeting, if all went well, East-West differences might be ironed out sufficiently to give the world a long peaceful respite, if not eternal peace. Conceivably, the Kremlin might be ready to make important concessions in return for the neutralization of Germany, which would itself benefit by its being reunified and by its recovering sovereignty short of the capacity to wage aggressive war. If the conference failed, then the demonstration would have been made that an arrangement with the Russians was impossible, and the Western alliance would emerge morally strengthened from the encounter.

As it turned out, M. Mendes-France was able to carry out the first part of his programme, adoption of the Paris agreements by the National Assembly; but the second part, "parallel" negotiations with Russia, proved a mirage. The State Department and Whitehall simply would not hear of it.

Even after M. Mendes-France fell, it looked as though the Senate must balk at ratification, if only to oblige the British and the Americans to reaffirm their support of French claims to the vital Saar, which Chancellor Adenauer hinted would ultimately revert to Germany with Anglo-American acquiescence. Then again, publication of the empty Churchillian threat about the "empty chair" seemed calculated to rub the Senate the wrong way. All that happened was, however, that at the crack of the whip the reluctant bride Marianne knelt at the altar. Asked if she would take Fritz, atomic gun and all — the Germans are to be equipped with atomic weapons — she whispered "I do!" Mr. Eisenhower, Sir Winston, Chancellor Adenauer — and perhaps even Marshal Bulganin — were relieved.

There was some surprise here when, despite ratification of the Paris agreements, Marshal Bulganin immediately called, once again, for a Four-Power conference. Had not the Russians loudly protested that they would never sit down to talk after ratification? Many observers here, however, are inclined to think that there is complete consistency in the Soviet show of utter inconsistency. The theory runs as follows.

When Mr. Malenkov, the apostle of more butter and less guns, was in power, the Kremlin had in mind two possible solutions of East-West antagonisms. The first, admittedly utopian possibility was an agreement whereby, against Russian withdrawal from Germany, the Americans would give up their ring of atomic bases around the Soviet Union. The second, more likely possibility was that, while continuing to occupy Germany, the Four Powers would refrain from building up German armies east and west, and, in general, attempts would be made to transform the cold war into a cold peace pending a more durable form of coexistence attainable later on. Meanwhile, Russia and China could develop their economies until they became invincible.

Western unresponsiveness to the conciliatory attitude of Mr. Malenkov — so the argument runs — led to his downfall and replacement by tough Mr. Krushchev and Marshal Bulganin. The new masters of the Kremlin have no intention of quitting Germany under any circumstances. They prefer to fortify their frontiers nearer the Rhine than the Vistula.

The Kremlin is less worried than it pretends about the re-emergence of the Wehrmacht in both zones of Germany. Russia may well make some apparently magnanimous gesture over Austria, to enhance her own prestige with world opinion. Her long-run objective will be to make a deal with the German nationalists whose craving for reunification of their country will grow as time goes by. The German craving can be satisfied either by a martial *Drang nach Osten*, in which Germany would suffer devastation whatever the final outcome of the struggle, or by a Russo-German alliance over the Eurasian land bloc stretching from the North Sea to the Pacific and, naturally, embracing China.

It would not be the first time that the Western Powers had fitted Germany out with a hefty pair of jackboots, only to be kicked thereby for their democratic pains.

*Yesterday's Press*

# Onus on Security Council

"HA'ARETZ" (non-party) finds the situation more serious than ever. The Government has shown a maximal measure of restraint in not replying in kind at once to the Egyptian attack at Nahal Oz. The request for a Security Council session is a last warning. The Western powers undoubtedly know that our present Government is most certainly not an "extremist" one. Its decision to turn to the Security Council shows that it wants to preserve peace.

"Haboker" (Gen. Zionist) recalls that it has been demanding for many weeks that Israel should call the Security Council together at any cost. It is not impossible that the powers, Western and Eastern alike, will continue to appease the Egyptian rulers. But if the Security Council does not do anything about our complaints it will at least be unable to denounce Israel for acting in self-defence. And until the Security Council is convened Israel should not refrain from defensive action against further provocation.

The latest aggressions have given the lie to the Egyptian allegation that they were carried out by refugees, feels "Davar" (Histadrut). Further encouragement to the Egyptian rulers will seriously jeopardize regional peace: tremendous responsibility now rests on the Security Council.

"Lamerhav" (Ahdut Ha'avoda) complains about pressure exerted by the American Ambassador and expresses doubt whether convening the Security Council and collaboration with General Burns alone will improve the security situation.

"Hatzofe" (World Mizrahi Union) says that if the Western powers are unable to stop Egyptian aggression Israel will have to speak with Gamal Abdul Nasser and his friends in what the paper calls the only language he understands. "Herut" criticizes Israel foreign policy and asserts that one should not wait for history to happen but make it.

"Al Hamishmar" (Mapam) attacks Mapai for its stand on the changes to be introduced in the coming Histadrut elections.

The editor of "Ma'ariv" believes that here the official account of the differences, as in the dispute between Mapai and the General Zionists on marking out electoral districts, is false. At this late stage both debates, in which the real, thinly disguised issue is the interest of each party, only prove how cynical each camp is.


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# MUSICAL DIARY

Peggy Heyman, violin (Arieh Sachs at the piano — Y.M.C.A., April 4) Vivaldi-Respighi: Sonata in D for Violin and Piano; Bach-Schumann: Excerpts from Partita in E; Mozart: Sonata in B-flat major; Poulenc: Sonata in Memory of Garcia Lorca; Short numbers by Reitzenstein, Roussel, Copland.

A WELL-chosen varied programme and its execution provided an unusually enjoyable evening. Peggy Heyman was at her best. Her Vivaldi-Respighi with which she opened, was marked by fine bowing and mellow sound. The gavotte of the Bach-Schumann had a special charm. The Mozart sonata, full of tenderness, was the real climax of the classical section.

The Poulenc sonata, so well remembered from a 1952 broadcast by the same team, captivates the listener with its deep inner musical feeling and rhythmical vivacity. The middle movement, on a quotation from Lorca, was read with a *flebile dolcezza*, a moving experience indeed. Mr. Sachs was a sensitive partner, his exceptional tone balance contributing greatly to the lasting impression made by the Mozart and Poulenc. The closing trifles were given with great gusto.

*FRANGO*


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# Defence Service Ordinance, 1949

**ORDER TO REPORT FOR REGISTRATION EXAMINATIONS AND REGULAR SERVICE**

By virtue of the power vested in me in accordance with sections 4(a), 5(a) and 6(a) of the Defence Service Law, 1949 1, I hereby order as follows:

*Interpretation:*
1. In this Order, "Eligible for Regular Service," means a man, permanently resident in this country, born between March 13, 1927, and Sept. 5, 1937, both dates inclusive.

*Reporting for Registration and Determining Health Category for Regular Service:*
2(a). Every person eligible for service is hereby ordered to report for registration and medical and other examinations in order to determine his health category for defence service, at one of the places listed in Table A, between the hours 8 a.m. and 12 noon on the day listed in Table B opposite the first letter of his surname.
(b) A man eligible for service who has already reported for medical examination and whose health category has been established in accordance with Defence Ordinance (call-up to registration and examination) No. 2, 1955 (hereafter called Defence Service Ordinance) will be deemed to have registered and been examined in fulfilment of this Ordinance.

*Reporting for Regular Service*
3. A man eligible for service who registered as described in Section 2(a) or who registered in accordance with the Defence Service Ordinance and who has been found fit for defence service, is hereby called to report for regular duty at the place and time as outlined in Section 2(a).

*Title*
4. This Order will be called "Order for Defence Service (Call-up for Registration, Examinations and Regular Service) 1955."

**TABLE A.**

| | |
|---|---|
| 1. Jerusalem | Recruiting Office, Derekh Bethlehem, Rehov Emek Harefaim. |
| 2. Tel Aviv-Jaffa | Recruiting Office, 7 Rehov Tarshish, Jaffa. |
| 3. Petah Tikva | Recruiting Office, Shikun Ironi, Feja. |
| 4. Haifa | Recruiting Office, 32 Rehov Y.L. Peretz. |
| 5. Tiberias | Recruiting Office, Nazareth St., opp. Municipality. |
| 6. Rehovot | Recruiting Office, Rehov Batia Makov. |
| 7. Beersheba | Recruiting Office, Main Road. |

**TABLE B.**

| | | | |
|---|---|---|---|
| Yud-Kaf | Friday | April | 8, 1955 |
| Lamed-Mem-Nun | Sunday | April | 10, 1955 |
| Samekh-Ayin-Peh | Monday | April | 11, 1955 |
| Zadik-Kuf-Resh | Thursday | April | 14, 1955 |
| Shin-Tav | Friday | April | 15, 1955 |

March 24, 1955.

AHARON NIV,
RECRUITING OFFICER

1. Sefer Hahukim 36, page 271
2. Kovetz Hatakanot, 5715, page 168